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TOWARD A NEW OPERATIONALIZATION OF U.S. HISPANIC ETHNICITY

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TOWARD A NEW OPERATIONALIZATION OF U.S. HISPANIC ETHNICITY

by

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Dedication

To God, my ancestors, my parents, Baldemar Villarreal de Soto and Maria Lusia Silva-Villarreal, my wonderful and beautiful wife, Dr. Shelley A. Blozis, and my two wonderful boys, Faustino and Maximilian, my three older brothers, all my committee members, and friends in Texas (especially Techrie Pierce) and California. Without all of you this would not have been possible.

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TOWARD A NEW OPERTAIONALIZATION OF U.S. HISPANIC ETHNICITY

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The goal of this dissertation is to propose a new conceptualization and operationalization of one specific ethnicity, U.S. Hispanic ethnicity. Development of this new conceptualization and operationalization is based on the view that ethnicity is composed of both ethnic identity and cultural values. This view is a major departure from previous operationalizations, where there has been a failure to acknowledge and account for the complexity of ethnicity. Results suggest that the proposed operationalization of U.S. Hispanic ethnicity better captures ethnicity and is meaningful in terms of behavioral differences.

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CHAPTER 1

Introduction

Researchers have traditionally operationalized ethnicity using a measure of self-identification. That is, researchers ask the individuals they study to select the ethnic group with which they identify. Eventually researchers believed that this method was insufficient because it did not take into account the relative strength with which a person identified with his or her group. As a result, researchers began assessing the relative strength of ethnic identity.

The goal of this dissertation is to propose a new conceptualization and operationalization of one specific ethnicity, U.S. Hispanic ethnicity. Development of this new conceptualization and operationalization is based on the proposition that ethnicity is composed of both ethnic identity and cultural values. This view is a major departure from previous conceptualizations and operationalizations, where there has been a failure to acknowledge and account for the complexity of ethnicity.

The chapter and dissertation begin by discussing "Hispanic" in relation to the context of its development as a term. Hispanic is also discussed with respect to what "Hispanicness" is within individuals. There are important practical and theoretical reasons for conducting this research on U.S. Hispanic ethnicity. The practical reason is that the U.S. Hispanic population is growing quite rapidly and constitutes a major market for goods and services. In fact, it is believed that in the not-to-distant future the U.S. Hispanic population will be as influential as the baby-boomer population has been with respect to the economy, politics, and culture of the United States. Given the implications the U.S. Hispanic market has for the marketing of goods and service, a brief description

of the U.S. Hispanic consumer behavior research and its most important findings is presented. From a theoretical perspective, it is important to move beyond simplistic operationalizations of U.S. Hispanic ethnicity by extending the conceptualization of ethnicity as well as its operationalization.

Chapter 1 addresses how researchers have operationalized U.S. Hispanic ethnicity in the past and how such operationalizations may fail to truly capture the construct of U.S. Hispanic ethnicity. It also sets forth the approach followed when developing the proposed operationalization of U.S. Hispanic ethnicity. The final section of the chapter outlines succeeding chapters.

The Term Hispanic and Its Meaning

Hispanic as a term and meaning can be very different. As a term, "Hispanic" is the English translation of Hispano, a Spanish word in use since the Middle Ages. Hispano is derived from the Roman word for the Iberian Peninsula, Hispania (Marin & Marin, 1991). From this perspective, Hispanic, as a term, refers to individuals who trace their origins to any of the Spanish-speaking nations of the world, since inhabitants of the Iberian Peninsula settled those nations.

Hispanic as a meaning, however, is more problematic. As discussed by Shorris (1992):

> Geographically, *Hispanic* is preferred in the Southeast and much of Texas. New Yorkers use both *Hispanic* and *Latino*. Chicago, where no nationality has attained a majority, prefers *Latino*. In California, the word *Hispanic* has been barred from the Los Angeles Times, in keeping with the strong feelings of people in that community. Some people in New Mexico prefer *Hispano*. Politically, *Hispanic* belongs to the right and some of the center, while *Latino* belongs to the left and the center (pp.xvi-xvii).

Given Shorris' discussion of Hispanic, one can see how the meaning can be symbolic of one's ethnic identity, culture of origin, or political persuasion.

Within individuals, Hispanicness has both observable and non-observable aspects. Generally, the observable aspects of Hispanic ethnicity refer to a particular phenotype, surnames, and certain behaviors. The non-observable aspects refer to characteristics such as cultural values specific to U.S. Hispanics. It should be noted that neither the observable nor the non-observable aspects are universal among U.S. Hispanics. That is, not all Hispanics possess each characteristic to the same extent.

Hispanics have resided in what is now the United States since the early 1500's (Marin & Marin, 1991; Alonzo, 1998). The Spanish Crown, through the Catholic Church, counted its citizens on a relatively regular basis until 1821, when Mexico gained its independence from Spain. The U.S. Census Bureau began formally counting U.S. Hispanics in 1930. Since then, each decennial population census has used different methods for defining Hispanic. "Mexican" was an option under a race question in the 1930 census, whereas people who reported Spanish as their mother language was used in the 1940 census. The 1950 and 1960 censuses used Spanish surname. Beginning with the 1970 census, the U.S. Census Bureau used a question on Hispanic origin. In 2000, the U.S. Census Bureau used a complicated method for counting Hispanics in which an ethnic question was used in combination with a race question.

U.S. Hispanic Demographics

As stated above, there are important practical and theoretical reasons for attempting to improve on the conceptualization and operationalization of U.S. Hispanic ethnicity. The review of the current demographic characteristics of the U.S. Hispanic population presented below provides greater detail for the practical reasons.

CURRENT SIZE AND GROWTH

According to "The Hispanic Population in the United States: March 2002," U.S. Hispanics account for 13.3 percent of the total U.S. population, or 37.4 million people (Ramirez & de la Cruz, 2003). Three main Hispanic country-of-origin groups account for 79.2 percent of all Hispanics--Mexican, Puerto Rican, and Cuban. Mexican-origin Hispanics account for about 7.3 percent of the total U.S. population and 66.9 percent of the total Hispanic population. Puerto Rican-origin Hispanics account for about 1.2 percent of the total U.S. population and 8.6 percent of the total Hispanic population. Cuban-origin Hispanics account for about 0.4 percent of the total population and 3.7 percent of the total Hispanic population. Central and South American Hispanics account for about 3.6 percent of the total U.S. population and 14.3 percent of the total Hispanic population.

Between 1990 and 2000, the Hispanic population increased by 57.9 percent, from 22.4 million to 35.3 million. This growth rate is quite phenomenal compared to the growth rate of the total U.S. population during this period, which was 13.2 percent. Within the Hispanic population, the Mexican growth rate was 52.9 percent (from 13.5 to 20.6 million people). Puerto Ricans increased by 24.9 percent (from 2.7 to 3.4 million), and Cubans increased by 18.9 percent (from 1.0 to 1.2 million). Interestingly, Hispanics who reported their origin as "other Hispanic" increased by 96.9 percent (from 5.1 to 10.0 million).

AGE DISTRIBUTION

The U.S. Hispanic population is generally younger than the non-Hispanic white population. According to the U.S. Census Bureau's "The Hispanic Population in the United States: March 2002," 34.4 percent of the Hispanic population is younger than 18 years of age, compared to 22.8 percent of the non-Hispanic white population (Ramirez &

de la Cruz, 2003). At the other end of the age spectrum, only 5.1 percent of the Hispanic population is 65 years of age or older, compared to 14.4 percent of the non-Hispanic white population.

HOUSEHOLDS

U.S. Hispanics tend to live in larger households than the non-Hispanic white population. Approximately 27 percent of U.S. Hispanics live in households of five or more people, whereas only 10.8 percent of the non-Hispanic white population lives in the same size of household. Conversely, 25.9 percent of U.S. Hispanics live in households of only two people, whereas 48.7 percent of the non-Hispanic white population lives in households of only two people.

The average number of persons per household for U.S. Hispanics is 3.6, compared to 2.6 for the non-Hispanic white population. Also, U.S. Hispanics are more likely to be younger and single than the non-Hispanic white population, and are less likely than the non-Hispanic white population to be divorced.

BUYING POWER

According to the website Hispanic-Market.com (http://www.Hispanic-Market.com/Index.html), U.S. Hispanic buying power is estimated at over $450 billion annually. Los Angeles, New York, and Miami constitute the three markets with the greatest buying power in relation to U.S. Hispanics. The average household income for Hispanics has increased dramatically since 1980, when the average Hispanic household income was $14,712. In 1996, it was $29,500, an increase of over 100 percent compared to 1980. Today it is estimated at $33,980, which is still lower than the three-year average (1997-1999) of $41,591 for the non-Hispanic white population.

DIFFERENCES AND SIMILARITIES OF U.S. HISPANIC GROUPS

The differences and similarities among the three largest U.S. Hispanic groups are discussed in terms of their behavioral patterns. Behaviorally, Mexican-origin, Puerto Rican-origin, and Cuban-origin Hispanics differ with respect to reasons for migration, place of residence, household size, and income and education level.

The U.S. migration, both legal and illegal, of Mexican-origin Hispanics has been primarily motivated by better job opportunities.[1] Early migration took place in the 1880s and 1940s (Altarriba & Bauer, 1998). Most Mexican-origin migrants came to the United States to work in agriculture, on the railroads, or in general industry as part of a U.S.-sponsored work program (Altarriba & Bauer, 1998). To this day, most Mexican-origin Hispanics migrate for the same reason, better job prospects. Mexican-origin Hispanics are also highly concentrated geographically. For example, 89 percent of Mexican-origin Hispanics live in the West and South. According to "The Hispanic Population in the United States: March 2002," 30.8 percent of Mexican-origin Hispanics live in households of five or more; 50.6 percent have at least a high school education; and 23.6 percent earn an annual salary of $35,000 or more (Ramirez & de la Cruz, 2003).

Unlike Mexican-origin Hispanics, Puerto Rican-origin Hispanics may enter and leave the United States at will, since Puerto Ricans were granted citizenship by the United States government in 1917 and Puerto Rico became a commonwealth in 1952 (Altarriba & Bauer, 1998). However, for economic reasons, like Mexicans, Puerto Ricans began migrating in large numbers in the 1950s and 1960s (Dillard, 1983). Geographically, 58 percent of Puerto Ricans live in the Northeast. Approximately 16.8

[1] Mexican origin refers to individuals who left Mexico for the United States after 1821 and does not include the original Spanish settlers of Texas, New Mexico, Arizona, California, and Florida.

percent live in households of five or more, whereas 66.8 percent have at least a high school education. About 34.8 percent earn an annual salary of $35,000 or more.

Cubans, unlike Mexicans and Puerto Ricans, tended to migrate to the United States for two distinct reasons. Similar to the Mexicans and Puerto Ricans, the first reason for Cuban immigration to the United States was economic opportunity, which primarily occurred prior to 1959 (Altarriba & Bauer, 1998). The second reason was a result of political upheaval and maneuvering. A first wave of Cuban exiles came shortly after the Cuban revolution, whereas a second wave was allowed to leave in 1980; the latter group primarily was comprised of Cuba's "undesirables" (Altarriba & Bauer, 1998; Marin & Marin, 1991). The geographic distribution of Cuban-origin Hispanics in the United States is highly concentrated; 75.1 percent live in the Southern part of the U.S. Of the three groups, Cubans are most likely to live in households of two people (41.3%). Seventy-one percent have at least a high school education, and 34.3 percent earn an annual salary of $35,000 or more.

U.S. Hispanic Consumer Behavior

Marketing research on U.S. Hispanics began in the late 1970's and mid 1980's. Researchers were, and still are, interested in how ethnicity and ethnic identity affect a variety of different aspects of consumer behavior. In the early years of Hispanic research, it was believed that one's ethnicity alone would have some influence on consumer behavior. That is there would be differences in behavior given one's ethnic group. This was not challenged until around 1985. In an article titled "The Intensity of Ethnic Affiliation: A Study of the Sociology of Hispanic Consumption," Deshpande, Hoyer, and Donthu (1986) took the concept of ethnicity one step further by considering the extent to which one identifies with one's ethnic group. They hypothesized that

individuals will have either a weak, moderate, or strong level of ethnic identity. Their research opened up a new dimension in understanding the relationship between ethnic identity and consumer behavior.

There are two main areas of Hispanic consumer behavior research, marketing and marketing communications. The marketing area includes brand loyalty (Deshpande, Hoyer, & Donthu, 1986; Guernica, 1982; Holtzman, Diaz-Guerrero & Swartz, 1975; Mirowsky & Ross, 1984; Penaloza & Gilly, 1986; Saegert, Hoover, & Hilger, 1985; Segal & Sosa, 1983; Wilkes & Valencia, 1986; Yankelovich, Skelly, & White, 1984) coupon use (Kaufman & Hernandez, 1990), purchase decision processes (Kara & Kara, 1996; Wallendorf & Reilly, 1983; Webster, 1994), and complaint behavior (Cornwell, Bligh & Babakus, 1991). The marketing communications area includes media usage (Delener & Neelankavil, 1990; Deshpande, Hoyer, & Donthu, 1986; O'Guinn, Faber, & Meyer, 1985; O'Guinn & Meyer, 1984; Valdes, 1992;), information processing, and advertising effects (Dolinsky & Feinberg, 1986; Koslow, Shamdasani, & Touchstone, 1994).

U.S. HISPANICS AND BRAND LOYALTY

A review of the literature shows that the basis of the idea that Hispanic consumers are brand loyal comes from five sources: Holtzman, Diaz-Guerrero and Swartz (1975), Guernica (1982), Segal and Sosa (1983), Yankelovich, Skelly, and White (1984), Mirowsky and Ross (1984). Holtzman, Diaz-Guerrero, and Swartz (1975) concluded that, compared to North Americans, Mexican nationals are (among other things) "less active in problem-solving style, less complex in 'cognitive structure', more internal, more fatalistic, and less competitive;' such a pattern of characteristics would seem to point toward a greater tendency to remain brand loyal to previously used brands" (p. 104-105).

Guernica's 1982 summary of Hispanic consumer behavior concluded that brand loyalty is a primary consideration in all subgroups of Hispanics. Segal and Sosa (1983) alluded to brand loyalty by finding and stating that Hispanic consumers value advertised brands. Yankelovich, Skelly and White (1984) conducted a national survey of Hispanics and found that they were more likely to have higher agreement with statements dealing with brand loyalty. Finally, Mirowsky and Ross (1984) concluded that, based on the fact that both U.S. Hispanics and Mexicans are external in attribution of locus of control, as compared to non-Hispanics, and this might lead one to believe that this would make them more brand loyal than non-Hispanics.

Despite these findings, there have been other and more recent findings that contradict the brand loyalty of Hispanics. Saegert, Hoover, and Hilger (1985) published one of the first studies that did not support the relationship between Hispanics and brand loyalty. Based on the findings from their study of Mexican-American consumers, they concluded that there was only "modest support for the notion that Hispanics are more brand loyal; in fact, no support was found for their loyalty in recall of brands they actually supported" (p. 108). Given their results, they concluded that more research is warranted in order to establish the degree to which Hispanics are brand loyal.

Another study that found no support for the brand loyalty issue was conducted by Wilkes and Valencia (1986). In their study of the shopping behaviors of Mexican-Americans and Blacks, they stated that their "findings do not support the popular characterization of Hispanics...being generally brand loyal" (p. 252). They did find, however, that age effects were significant for subjects over the age of 55 and under the age of 35.

Deshpande, Hoyer and Donthu (1986) hypothesized that in relation to brand loyalty and propensity to buy products advertised to their ethnic group, differences

between strongly identified Hispanics would differ from weakly identified Hispanics. Specifically, they hypothesized that strongly identified Hispanics would be brand loyal and would prefer products advertised to Hispanics. Although this was only one of seven hypotheses, their study supported the brand loyalty hypotheses.

There are two main issues concerning brand loyalty and U.S. Hispanics. One is the lack of consensus. The second is that research on this topic appears to have come to an end, as the marketing literature contains no recent studies. This is strange given the question of whether U.S. Hispanics are brand loyal has never been solved. It appears that academics either believe they've learned all they need to know about U.S. Hispanic consumer behavior or it is no longer fashionable to conduct such research on them.

U.S. Hispanics and Media Usage and Advertising Communication

Another area of U.S. Hispanic consumer behavior deals with media usage and language preference in advertising. Two of the earliest studies focusing on Hispanic media usage concentrated on radio and television usage based on language. These studies, however, did not compare Hispanics to other groups; they only compared Hispanics based on language: Spanish versus English.

O'Guinn and Meyer (1984) conducted the earliest study of Hispanic radio usage. The primary purpose of the study was not to discern media usage but to segment the Hispanic market based on language of the medium. From their findings, they concluded that the use of Spanish language radio each weekday was high for Hispanics between the ages of 18 and 34 years old and even higher for Hispanics aged 35 years old and 50+. They also noted that Hispanics between the ages of 12 and 17 use Spanish language radio even less and preferred contemporary American music. The researchers found that Hispanics who prefer Spanish language radio are generally older, more likely to be married, less educated, and more likely to speak Spanish at home. On the contrary,

Hispanics who prefer English language radio are generally younger, better educated, and less likely to be married.

U.S. Hispanics and Media Language Preference

Language of media preference appears to be influenced by strongly identified and weakly identified Hispanics. Deshpande, Hoyer, and Donthu (1986) found that strongly identified Hispanics prefer Spanish language media, whereas weakly identified Hispanics preferred English language media.

In a 1985 study by O'Guinn, Faber and Meyer, the differences between Mexican-Americans who prefer Spanish language television to those who prefer English language television were examined. They found that Mexican-Americans who preferred Spanish language television could be differentiated from those who preferred English language television based on acculturation, although they did not specifically measure acculturation. It appears that Hispanics in this study who preferred Spanish language media are more Spanish-language dominant, less educated, and came from lower socio-economic levels. Conversely, Hispanics who preferred English language television were less Spanish-language dominant, more educated, and have higher incomes.

In 1990, Delener and Neelankavil conducted a more through analysis of the different types of media used by U.S. Hispanics and Asians. Their study covered magazines, newspapers, radio, and television. They concluded that Hispanics use multiple media. The most important media for reaching Hispanics are radio and television, whereas magazines and newspaper are less important to Hispanics.

Finally, Valdes (1992) segmented Hispanics on media usage through language proficiency. Study participants were divided into Spanish-Dependent, Spanish-Preferred, No Preference, English-Preferred, and English-Dependent. Media usage was restricted to television and radio only, and findings supported the results published by Delener and

Neelankavil (1990). According to Valdes, Hispanics use a "media-mix" when consuming media, which means Hispanics mix both English and Spanish language media on a regular basis. In sum, the research on media usage seems to imply that the types of media and the language of the preferred media are mediated by language preference.

In addition to media usage, researchers have wanted to know which language (Spanish or English) is more effective and whether race of actors in ads is an issue when advertising to U.S. Hispanics. In a study by Koslow, Shamdasani, and Touchstone (1994), subjects were divided into self-reported language abilities. The subjects included Spanish only, bilingual native-Spanish speakers, and bilingual native-English speakers. The researchers used accommodation theory to describe Hispanic perceptions toward advertisers who used the Spanish language in their ads. Accommodation theory states, "the greater the amount of effort in accommodation [meaning choice of language] that a bilingual speaker of one group was perceived to put into his message, the more favorably he would be perceived by listeners from another ethnic group, and also the more effort they in turn would put into accommodating back to [the speaker]" (Giles, Taylor, & Bourhis, 1973, p. 177). The researchers found that Spanish language advertising increased Hispanic consumers' perception of advertiser sensitivity to Hispanic culture and people, and this perception in turn enhanced affect toward the advertisement. However, they also found that Spanish-only advertising had a negative effect on this particular group's affect toward the ad. It was hypothesized this negative effect was due to language-related inferiority complexes.

Besides language, there is another variable that affects Hispanics' attitudes toward brands and ethnicity of actors in ads. Deshpande and Stayman (1994) found that ethnicity was more salient when ethnic group members were in the minority than when they were the majority. In their study of Hispanics in San Antonio (Hispanic majority)

and Austin (Hispanic minority), they found that Hispanics in Austin had higher levels of ethnic identity than those in San Antonio. This difference contributed to attitudes towards brands and ethnicity of actors. They stated, "Hispanic consumers were more likely to believe that a Hispanic spokesperson was trustworthy when they live in Austin than when they live in San Antonio. And this was symmetric for attitudes toward the brand as well" (Deshpande & Stayman, 1994, p. 63).

Previous and Current Operationalizations of U.S. Hispanic Ethnicity

Studies of U.S. Hispanics are conducted in many research disciplines, including consumer behavior, advertising, sociology, and psychology. When operationalizing U.S. Hispanic ethnicity, researchers have used many methods, including

- Self-identity (e.g., Deshpande, Hoyer, & Donthu, 1986; Deshpande & Stayman, 1994; Donthu & Cherian, 1992, 1994; Phinney, 1990, 1991; Roberts, Phinney, Masse, & Chen, 1999; Sears, Fu, Henry, & Bui, 2003; Stayman & Deshpande, 1989; Webster, 1992)
- Surname (e.g., Saegert, Hoover, & Hilger, 1985; Xu, Shim, Lotz, & Almeida, 2004)
- Country-of-origin (e.g., Bornstein & Cote, 2004; Cornwell, Bligh, & Babkus, 1991)
- Ancestry (e.g., Serrano & Woodruff, 2003; Wilkes & Valencia, 1985)
- Acculturation level (e.g., Buriel, 1975; Domino & Acosta, 1987; Kara & Kara, 1996; Keefe, 1981)
- Language preference (e.g., Delener & Nelankavil, 1990; Dolinsky & Feinberg, 1986; Koslow, Shamdasani, & Touchstone, 1994; O'Guinn, 1984, 1985)
- Neighborhood (e.g., Kaufman & Hernandez, 1990; Mulhern & Williams, 1994).

These operationalizations of U.S. Hispanic ethnicity have been used because researchers believed them to adequately capture U.S. Hispanic ethnicity. However, this dissertation argues that they are inadequate operationalizations of U.S. Hispanic ethnicity. This is because they lack any theoretical basis, simplistically treat ethnicity as a single, dichotomous variable, and are as likely as not to misclassify individuals as Hispanic or non-Hispanic.

Common Operationalizations of Ethnicity

The section above reported seven operationalizations of U.S. Hispanic ethnicity that have commonly been used by researchers. Despite the variation of these methods, they can be classified according to two fundamental features. The first is a categorical feature, where operationalizations of ethnicity can be categorized as either natal (birth), subjectively, behaviorally, or other (Leets, Giles, & Clement, 1996; Smith, 1980). The second is an orientation feature, where either study participants or researchers define ethnicity.

Smith (1980) suggested classifying operationalizations of ethnicity using the four categories of natal, subjective, behavioral, and other. A natal operationalization of ethnicity is conceptualized by determining place of birth, place of parents' birth, place of grandparents' birth, and so forth. Subjective operationalizations simply ask an individual to identify his or her ethnicity or use surname. Behavioral operationalizations consider what practices or affiliations the individual is involved in (Leets, Giles, & Clement, 1996). For example, if a Hispanic is married to another Hispanic, or if an individual participates in traditionally Hispanic defined customs, then they are considered Hispanic.

Other operationalizations use phenotypic and demographic characteristics to assess ethnicity.

Smith's four categories can be subdivided by orientation, ascribed or avowed (Collier, 1994). An operationalization is ascribed when researchers assume study participants' ethnicity without explicitly asking the participants. For example, surname is an ascribed method of operationalizing ethnicity when researchers use it to determine study participants ethnicity without asking the study participants what they believe their ethnicity is. An operationalization is avowed when study participants themselves report their ethnicity. For example, surname is avowed when participants are grouped based on their responses to being asked about their ethnicity given their surname.

Table 1.1 summarizes the relationship between Smith's (1980) categories Collier's (1994) orientation features (based on Smith (1980), Leets, Giles & Clement (1996), and Collier (1994)). What is interesting about Table 1.1 is that it shows that methods of operationalizing ethnicity have been based only on the identity aspect of ethnicity. In other words, there is no non-behavioral aspect of culture (i.e., values) represented.

Table 1.1: Operationalizations of Ethnicity

		CATEGORIES			
		NATAL	***SUBJECTIVE***	***BEHAVIORAL***	***OTHER***
ORIENTATION	*ASCRIBED*	County-of-Origin Ancestry	Surname	Language Ethnic-based behaviors	Surname Neighborhood Phenotype
	AVOWED	County-of-Origin Ancestry	Self-Identity Surname	Language Ethnic-based behaviors	Surname Neighborhood Phenotype

As previously mentioned, ascribed methods of operationalizing ethnicity include surname, language usage, ethnic behaviors, country-of-origin, ancestry, neighborhood, and physical characteristics. Avowed methods of operationalizing ethnicity include self-identity, ancestry, surname, country-of-origin, language, ethnic behaviors, neighborhood, and phenotype. Unfortunately, both ascribed and avowed methods have weaknesses.

The strength of self-identity as an avowed operationalization of U.S. Hispanic ethnicity is that it is a reflection of an individual's deepest feelings about his or her surname, language preference/use, ethnic behaviors, country-of-origin, ancestry, phenotype, and self-identity. Unfortunately, however, there appear to be weaknesses with these operationalizations, regardless of whether they are based on avowed or ascribed orientation. Several of these weaknesses are discussed next. Collectively, the weaknesses reflect errors of both comission and omission. Comission errors occur when individuals are systematically included in an ethnic group when they should not have been included. Omission errors occur when individuals who should be included in an ethnic group are systematically excluded.

SURNAME

According to Foster and Martinez (1995) and Marin and Marin (1991), 1980 Census data indicate that about one third of those who claim Hispanic origin on Census Bureau questionnaires did not have Spanish surnames, and one third of those with Spanish surnames did not classify themselves as Hispanic. In addition, surname does not take into account changes in name due to marriage or adoption. Finally, there are many Latin Americans with non-Spanish surnames due to immigration from countries such as Germany and Italy or Eastern Europe (Foster & Martinez, 1995).

LANGUAGE USAGE

Using language as an operationalization of ethnicity would result in any person who spoke Spanish being categorized as Hispanic. Similarly, using language as an operationalization of ethnicity would treat the 30 percent of U.S. Hispanics who do not speak Spanish as non-Hispanic (Braus, 1993).

ETHNIC BEHAVIORS (other than language)

Activities that have been used to categorize individuals as Hispanic include choice of foods in or outside the home, tastes in music, and ethnicity of neighborhoods, friends, and spouses. At best, such operationalizations may be correlated with ethnicity but cannot be assumed to be valid operationalizations. For example, any person who chooses to eat Hispanic food in or outside the home may be expressing a choice based on taste, not ethnicity. In addition, the decision to eat a particular ethnic food may have situational influences (Cohen, 1978; Stayman & Deshpande, 1989). That is, one may only eat ethnic foods when in the presence of members of the same ethnic group but may not do so in the presence of non-ethnic group members.

COUNTRY-OF-ORIGIN

The primary weakness of country-of-origin as a measure of ethnicity is that it assumes that nationality is the same as ethnicity, which it is not. Yinger (1985) gives the example that individuals from Argentina and Uruguay are Hispanic. However, the validity of this label is questionable if the individual from Argentina is of Italian descent and the individual from Uruguay is of German descent. To consider country-of-origin the same as ethnicity would imply that all U.S.-born Hispanics are ethnically the same as the typical non-Hispanic American.

ANCESTRY

According to Foster and Martinez (1995), "misclassifications can occur with ethnic groups that have a history of migration and that have migrated several generations previously. Limiting classification based on ancestry to two or three generations is somewhat arbitrary, and may fail to reflect the level of loyalty respondents feel towards their ancestral background" (p. 220). Ancestry can also be confounded for individuals born of mixed-marriages. What is an American's ethnicity if one's father is Korean and one's mother is Spanish? In this situation, the individual can chose to self-identify as either Korean-American or Spanish-American (Hispanic).

PHENOTYPE

Phenotype is defined by physical characteristics such as skin, eye, and hair color, and bone structure, for example. A phenotype operationalization is more in line with a definition of race than ethnicity. However, it is unlikely that individuals see physiognomy as being associated with an ethnic group (Foster & Martinez, 1995). For example, most news programs define individuals as being Hispanics if they have dark hair, dark skin, and dark eyes. In the case of U.S. Hispanics, there is a wide range of physical characteristics since Hispanics may be of any race (U.S. Bureau of the Census, 2000, http://quickfacts.census.gov/qfd/meta/long_68188.htm).

SELF-IDENTITY

Operationalizing ethnicity using a self-identity approach results in identifying individuals who claim to be a member of a particular ethnic group or who have adopted that group's ethnicity as either a core or symbolic identity (Tharp & Villarreal, 1998). This approach excludes persons who at a conscious level reject any ethnic label.

However, it will have its strongest impact on visible choices and may not be part of the person's core identity or unconscious motivations. Alba (1990) stated that

> while an individual may see him/herself as a member of a specific ethnic group if this identity is not reflected in action and experience, it makes little contribution to sustaining ethnicity. If an ethnic identity has no content, no commitments in terms of action, then it represents a pure form of what Gans (1979) has called 'symbolic ethnicity,' a self-conscious attempt to 'feel ethnic,' to the exclusion of 'being ethnic' (p. 75-76).

In Gans' definition of symbolic ethnicity, he uses the term "content." Content can be defined as an internalized cultural component, such as core cultural values. This would explain why one could "feel ethnic" but not "be ethnic" without a cultural foundation as a basis of ethnicity.

This section outlined and discussed the primary methods by which ethnicity has been and currently is being operationalized in social science research. The purpose was to show that although many of these operationalizations are useful because they tap into feelings within individuals, they do create a problem. The problem is that because they rely only on self-identity, there are no core cultural components inherent in any of these methods.

The Approach of the Dissertation

This dissertation follows Bollen's (1989) approach for creating a theoretically based operationalization of ethnicity. Such an operationalization must adhere to rules concerning the development of concepts, theoretical definitions, and the measurement of phenomena. The first step in the approach is conceptualizing the phenomenon of interest, ethnicity, where a concept is an idea that unites separate phenomena under a single term (Bollen, 1989). This dissertation will use ethnic identity and culture as two separately measurable dimensions to constitute a conceptual definition of ethnicity. The next step is to develop a theoretical definition of the ethnicity concept. A theoretical definition

explains in as simple and precise terms as possible the meaning of a concept (Bollen, 1989). The theoretical definition in turn provides the foundation for an operational definition of ethnicity, where an operational definition describes the procedure to follow to form measures that represent the concept (Bollen, 1989). Following these steps, this dissertation will suggest a new multifaceted and continuous operationalization of ethnicity.

A CONCEPTUAL DEFINTION OF ETHNICITY

The appropriate conceptual definition of ethnicity is one that results from the interaction of two latent dimensions: ethnic identity and culture (see Epstein, 1978; Isajiw, 1974; Keyes, 1981; Leets, Giles, & Clement, 1996). For the purposes of this dissertation, ethnicity is defined as the psychological construct reflecting the interaction of one's strength of ethnic identity and extent of possession of the identified ethnic group's core cultural values. Such a conceptual definition is depicted in Figure 1.1 and focuses on the underlying or latent dimensions of ethnicity. This definition is one that is theoretically applicable to every ethnic group.

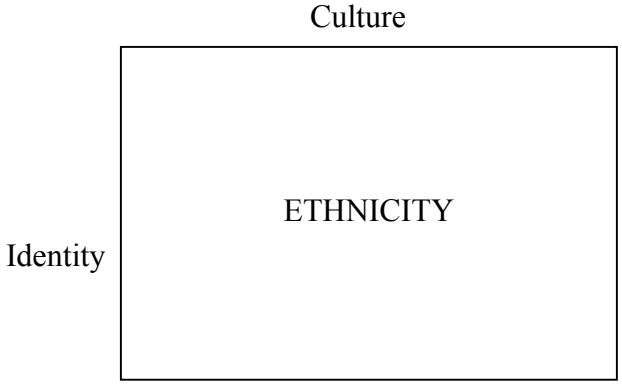

Figure 1.1: General Model of Ethnicity

Although Figure 1.1 is enlightening, until now no researchers have articulated what the interrelationship between the two dimensions is, attempted to apply the relationship in terms of a specific ethnicity, or even attempted to test it. Consequently, at this point the figure only illustrates a conceptual definition of ethnicity in a broad sense; there is no description of what constitutes the area within the box. This shortcoming in the definition and figure will be addressed in Chapter 2, where the general view is redefined in culture-specific terms for U.S. Hispanics.

This general view of ethnicity, and what it reflects, is important to the discussion of ethnicity. It provides a comprehensive depiction of ethnicity. This depiction provides the basis of the development of a measure of ethnicity that uses knowledge of ethnic identity but augments it with knowledge of cultural values. As a result, an improved measure of ethnicity can be developed. This in turn may help improve researchers' understanding and assessment of ethnicity and related behaviors of individuals. Recall that past methods have treated ethnicity as a single, dichotomous variable, whereas the proposed view allows ethnicity to be treated as a composite, continuous construct.

In brief, previous operationalizations of U.S. Hispanic ethnicity are incomplete because each captures only one of the two dimensions identified in the conceptual definition. That is, past researchers operationalized ethnicity by only assessing assumed measures of ethnic identity.

There is no reason to assume that capturing one dimension means capturing ethnicity generally. For example, it should not be assumed that people who identify with an ethnic group possess that ethnic group's cultural values (Felix-Ortiz, Newcomb & Myers, 1995; Phinney, 1996). Likewise, it should not be assumed that people who possess the cultural values of an ethnic group would overtly identify with that ethnic group. Members of ethnic minority groups that are held in low esteem by the majority

group may try to hide their ethnicity to avoid negative feelings from the majority group (e.g., Berry, 1980; Casas & Pytluk, 1995; DeVos, 1980; Hutnik, 1986; Sodowsky, Kwan & Pannu, 1995).

Organization of the Dissertation

This dissertation consists of 5 chapters. Chapter 2 addresses the issue of assumed equivalence of meaning among the terms ethnicity, culture, and race. To accomplish this, general definitions of ethnicity, culture, and race are presented and discussed in terms of how they are similar and different. The chapter then discusses the two dimensions of ethnicity, ethnic identity and culture. Each dimension is discussed in terms of its definitions, measures, components, characteristics, and strengths and weaknesses. U.S. Hispanic ethnic identity is also discussed. This is followed by a theoretically based operationalization of U.S. Hispanic ethnicity. The purpose is to integrate ethnic identity and culture into a clear conceptual definition of U.S. Hispanic ethnicity, which will then provide the basis for a theoretical definition, and which in turn will become the basis for an operational definition of U.S. Hispanic ethnicity.

Chapter 3 presents the research methodology used to empirically investigate the proposed operationalization of U.S. Hispanic ethnicity. It begins by discussing the results of two preliminary studies. The first preliminary study factor analyzed 35 familism items found in the literature for the purpose of developing a familism scale to be used as a measure of culture in the operationalization of U.S. Hispanic ethnicity. The second preliminary study was conducted to verify the factor structure of Phinney's (1992) much-used Multigroup Ethnic Identity Measure (MEIM). Items from the MEIM will be used as a measure of ethnic identity in the operationalization of U.S. Hispanic ethnicity.

Chapter 3 continues by explaining and posing three research questions. It also describes the research methodology employed in conducting the primary dissertation study.

Chapter 4 presents the results of the empirical study conducted for the dissertation. First, analyses conducted to verify the familism scale and ethnic identity measure employed are presented. This was deemed necessary since the familism scale was developed using a small sample and the ethnic identity measure was based on the MEIM, originally developed for adolescents and college students. Second, the relationship between ethnic identity and familism was evaluated and the operationalization of the U.S. Hispanic ethnicity construct investigated.

Chapter 5 presents the conclusions, managerial implications, and limitations of the empirical research. It also suggests directions for future research.

Summary

Chapter 1 introduced the topic of this dissertation, U.S. Hispanic ethnicity. The chapter pointed out how ethnicity has typically been operationalized. It then set forth the goal of this dissertation, to present a suggested improvement in operationalizing ethnicity for U.S. Hispanics by starting with a conceptual definition of ethnicity. The chapter continued by discussing the term "Hispanic" in relation to its development and meaning.

Chapter 1 also provided both practical and theoretical reasons for a new operationalization of U.S. Hispanic ethnicity. Practical reasons included the fact that U.S. Hispanics are a rapidly growing demographic group with increasing needs in terms of goods and services. This fact led to the theoretical reason. Given that Hispanics in the United States are diverse and growing, there is a need for improving operationalizations of U.S. Hispanic ethnicity. Finally, the theory underlying the proposed operationalization of U.S. Hispanic ethnicity may be useful when operationalizing other ethnicities.

CHAPTER 2

Literature Review

Chapter 2 starts with the goal of clarifying why the terms "ethnicity," "culture," and "race" are not the same, and therefore should not be used interchangeably. The purpose is to discuss how they are and are not alike. It then addresses the two dimensions of ethnicity (culture and identity). The chapter concludes by presenting a proposed approach for conceptualizing and operationalizing U.S. Hispanic ethnicity.

ETHNICITY, CULTURE, AND RACE

There is a lack of clarity concerning ethnicity, culture, and race in the academic literature (e.g., Phinney, 1996; Triandis, Malpass, & Davidson, 1971; Triandis, 1996; Triandis & Suh, 2002; Zuckerman, 1990). However, it is important to distinguish among the three concepts, since many scholars have erroneously used the terms interchangeably (see Betancourt & Lopez, 1993; Foster & Martinez, 1995; Johnson, 1990; Okazaki & Sue, 1995; Webster, 1992). For example, some scholars (e.g., Gaines, et al., 1997) refer to U.S. Hispanics as a racial group when in fact it is an ethnic group. Individuals within the Hispanic ethnic group can be from every known socially defined racial group--African, Asian, Indigenous, and Caucasian. In addition, academic articles often use the terms race, ethnicity, and culture in the following manner: race/ethnicity/culture. This "slashing" implies a certain level of equivalence in meaning, which is unfounded.

Although there is no agreement regarding the nature of the individual definitions of these terms (Betancourt & Lopez, 1993; Jackson & Garner, 1998; Ozaki & Sue, 1995; Phinney, 1996), consensus is not absolutely necessary to advance knowledge (Segall, 1984). That is, much about a particular topic or phenomenon can be learned even though

there might be some debate as to the specifics of certain definitions. The following sections provide general definitions of ethnicity, culture, and race for the purpose of differentiating among them.

ETHNICITY

As stated earlier, for the purpose of this dissertation, ethnicity is defined as a psychological construct reflecting the interaction of one's strength of ethnic identity and extent of possession of the core cultural values of the identified ethnicity. Below are a number of descriptions of ethnicity that have been presented by different researchers.

According to Cohen (1978), ethnicity is contextual. That is, ethnicity is applicable when members of a cultural group and their descendents disperse outside their original geographic region of origin. This implies dispersion to regions where other cultural or ethnic groups exist.

Ethnicity exists at both the individual and group levels. At the individual level, ethnicity refers to what individuals possess ideologically, although it can have both internal and external manifestations. Ethnicity also has meaning at the group level (ethnic group), where collections of individuals with the same ethnicity are defined as an ethnic group. Aspects of culture are important for defining ethnicity, as members of the same ethnic group tend to share or are believed to share either all or some of the following attributes: history, language, and culture (Phinney, 1996). The meaning of culture, as in cultural group, is tied to not only behaviors and values, but to a distinct geographic region of origin. Ethnicity, on the other hand, refers to descendents of a cultural group who no longer reside in the cultural group's geographic region of origin. For example, Japanese-Americans are descendents of individuals who came to the United States from Japan.

The term ethnicity, unlike the term culture, can also be used when an ethnic group is in its geographic region of origin but has no political power. That is, group members are in the minority. The Kurds in northern Iraq and southern Turkey reside in their geographic region of origin but have no political power in either country and are in the minority.

Ethnicity is usually defined in one of two ways. One definition is based on individuals self-identifying due to a believed common heritage; this does not imply the survival of the language or cultural values of the believed heritage. The other definition is based on the possession of a common cultural background, religion, or language. As such, this definition implies the survival of particular ethnic behaviors, values, and language.

The nature of a given definition of ethnicity depends primarily on the researcher defining it. For example, some researchers believe ethnicity is socially defined and constructed (e.g., Jackson & Garner, 1998) and is the self-conscious collectivities of people (Hraba, 1979). The important issue here is that both "social definition" and "construction" refer to the fact that the ethnicity/ethnic group in question is founded primarily on the basis of identification and does not imply the possession of cultural values or behaviors. For example, for a majority of Irish-Americans ethnicity is based on identification because for the most part there is no surviving language or profound cultural behaviors. Socially defined definitions are primarily based on social identity theory. According to Sears, Fu, Henry, and Bui (2003), "social identity theory assumes that humans are innately predisposed to define themselves in terms of group identity…[and] social context is important for the salience of any particular identity." (p. 421). In general, these types of definitions of ethnicity imply that ethnicity is an external

phenomenon. That is, the source of ethnicity comes from the collective identification of individuals within a multicultural society based on a believed common heritage.

Other researchers define ethnicity as an internal phenomenon based on the profound effects of culture on individuals. As an internal phenomenon, ethnicity is typically characterized in terms of culture (Betancourt & Lopez, 1993), based on the values and beliefs of a certain culture (Foster & Martinez, 1995), or is the cultural product of the form of interaction between cultural reference groups that share the social context of a third culture (Johnson, 1990). The latter statement implies that ethnicity is primarily of interest only in multicultural societies. In fact, ethnicity and ethnic identity only have meaning under conditions of contact between two or more groups, which means that the term ethnicity is virtually meaningless in situations where there is ethnic homogeneity (Phinney, 1990). For example, the concept of ethnicity or ethnic identity within Japan, a homogenous society, has no meaning, as all citizens see themselves as members of the same cultural group, not an ethnic group. However, when one considers Japanese-Americans who, to use Johnson's (1990) wording, share the social context of [the] U.S. culture with other groups (such as Hispanics and African-Americans), they are considered an ethnic group, not a cultural group.

Definitions of ethnicity as an internal phenomenon imply it is based on a culture of origin different from a host country. In other words, it is an internal phenomenon that results from being raised as a member of a distinct cultural group. The internal nature of culture within an individual is reflected in both behaviors and worldviews (Geertz, 1973; Sundberg, 1981; Triandis, 1976).

The primary difference between the external and internal definitions is that the former (social identity-based) implies ethnicity is subjective and fluid. The latter (culture-based), implies the nature of ethnicity is objective, which makes it more stable

over time. For example, the ethnicity of some Irish-Americans is based only on the fact that they identify themselves as Irish, even though they neither possess nor were raised with true Irish cultural values. However, for those Irish individuals who were raised in Ireland and therefore possess Irish cultural values, their identity comes from within (cultural values), not from without (identity only).

This distinction between the two types of definitions of ethnicity has great importance for operationalizing ethnicity. First, it provides the foundation for how researchers have defined and operationalized ethnicity. This is important because it reveals that the two types of definitions are very different and are the result of different forces working within individuals, which in turn may have implications for behaviors. That is, a member of an ethnic group based solely on self-identification may differ in terms of behavior in relation to a member of an ethnic group based on the possession of the ethnic group's cultural foundations.

CULTURE

As in the case of ethnicity, culture has no agreed-upon definition (Betancourt & Lopez, 1993; Brislin, 1983; Gudykunst, 1994; Gudykunst & Ting-Toomey, 1988; Jahoda, 1984; Rohner, 1984; Triandis, 1996; Triandis, Lambert, Berry, Lonner, Heron, Brislin, & Draguns, 1980; Veroff & Goldberger, 1995). Two of the most cited works supporting the ambiguity of culture are those of Kroeber and Kluckhohn (1952, 1963). In their literature reviews, Kroeber and Kluckhohn identified more than 160 different definitions of culture. According to Boyd and Richerson (1985), the number of definitions has surely grown. In general, Triandis (1976) believed that culture operates subjectively on thoughts, feelings, behavioral intentions, attitudes, and values. Triandis' use of the term "subjectively" refers to how culture does not necessarily affect every individual from the same culture in the same way or to the same extent. According to Geertz (1973), culture is a historically

transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which individuals communicate, perpetuate, and develop their knowledge of and attitudes toward life. Culture implies a way of life that can become so ingrained that people are not conscious of the assumptions they or others make (Sundberg, 1981). The most important aspect of the definitions of culture is that they can be grouped into two general categories, culture as behavior and culture as ideology. This grouping will be discussed in more detail later in the chapter.

RACE

Race has generally been defined within two frameworks, biological and sociological. According to the biological view, race is defined in terms of groups of people sharing genetic characteristics and physical features (Frable, 1997; Yee, Fairchild, Weizmann, & Wyatt, 1993; Yinger, 1985). That is, the distinction between the three races, Caucasoid, Negroid, and Mongoloid, is based on believed genetic differences. However, the idea of race as a biological reality is highly questionable (Betancourt & Lopez, 1993; Zuckerman, 1990) if not completely unfounded. For example, Stebbins (1992) stated that, "strictly speaking from the standpoint of biological science, races do not exist... there is no biological basis for the concept of race." (p. 22). Zuckerman (1990) noted that genetically there are more within-race differences than between-race differences. In sociology, race has been defined in terms of shared physical characteristics of certain populations, and has more to do with the visible division of people and identity rather than biology (Yinger, 1985).

DISTINGUISHING AMONG ETHNICITY, CULTURE, AND RACE

Given the definitions of ethnicity, culture, and race, one basis for distinguishing among them is to consider the relationships among them. There is a clear relationship

between ethnicity and culture, as both are defined in terms of behaviors, values, and customs. However, culture is usually reserved for a group of individuals that resides in its geographic region of origin. Ethnicity is typically reserved for a group of individuals who reside outside the geographic region of origin associated with their ethnic group. By definition, culture can be considered the foundation from which ethnicity is derived, as most definitions are based on a culture of origin or country of origin. Smolicz (1979, p. 6) illustrated this view when he concluded that "an ethnic group is distinguished from all others by its unique culture."

Although race has been used interchangeably with culture and ethnicity, this usage is groundless. From a definitional perspective, race has never been a part of defining either culture or ethnicity. In addition, many different cultures and ethnic groups have members of the different so-called races. For example, Hispanics may be of any race (i.e., Asian, African, or Caucasian). In brief, race, as defined through either biological or social perspectives, is not the same as ethnicity (Smith, 1982; Yinger, 1985) or culture.

The purpose of this section was to help clarify the differences between terms so often improperly interchanged. The reality is that each of these terms relates to different aspects of human existence, some socially created or defined (e.g., race and ethnic identity, ethnicity) and others culturally defined (e.g. ethnicity).

DIMENSIONS OF ETHNICITY

Leets, Giles, and Clement (1996) believed that "there appears to be two fundamental ways to view the nature of ethnicity" (p. 119). The authors labeled these as reflecting primordialist and instrumentalist perspectives. Primordialist refers to those researchers who believe ethnicity should be culturally defined. Phinney (1996) labeled culturally defined definitions as "ethnicity as culture." Instrumentalist, on the other hand,

refers to those researchers who believe ethnicity is socially defined. Phinney (1996) labeled socially defined definitions as "ethnicity as identity." These two fundamental views, ethnicity as culture and ethnicity as identity, are respectively aligned with anthropology and sociology. Thus, how a researcher approaches ethnicity depends primarily on which of the two views is used in considering the nature of ethnicity (Leets, Giles, & Clement, 1996).

Ethnicity as culture refers to the internalized influence of a culture's values on its individual members, regardless of an individual's level of identification. In this case, ethnicity has a foundation in aspects much deeper than identity. Ethnicity as identity, on the other hand, refers to an individual's subjective identification as being a member of a particular ethnicity. Ethnicity, in this view, is defined by individuals who subjectively identify as being a member of an ethnic group. It is this collective, conscious choice that provides the foundation for the existence of their ethnicity. Thus ethnicity is socially defined. Ethnicity as identity does not require an existing cultural aspect that would qualify these individuals' collective identity. The details of each of the two views are discussed below, beginning with ethnicity as culture.

Ethnicity as Culture

Ethnicity as culture considers ethnicity to be an ingrained (to the extent that one is raised from birth within a particular culture) predisposition (DeVos, 1975; Leets, Giles, & Clement, 1996; Shils, 1957). Many authors (e.g., Geertz, 1963; Greely, 1974; Isaacs, 1964, 1975) support the ideas that ethnicity is comprised of ties that lie at the core of a person and results in a natural identity, rather than in an identity rooted in personal affection, obligation, and common interest (Leets, Giles, & Clement, 1996). Nash (1989) stated that, "primordial ties are imbued in the individual at the earliest ages of socialization and form the social expression of the psychological basis of identity" (p. 4).

Smith (1984) noted that ethnicity, defined as culture, seems to be an enduring and persistent phenomenon.

Definitions of Culture

According to Hall (1959), E.B. Taylor was responsible for providing the first defined concept of culture in print, doing so in 1871. By 1963, the work of Kroeber and Kluckhohn (1952, 1963) identified more than 160 definitions of culture, which is more than one new definition for every year between 1871 and 1963.

Although many definitions and conceptualizations of culture exist, there are five basic assumptions underlying its conceptualization (Rohner, 1984). The first is that no matter how culture is conceptualized, it is a phenomenon that is learned by individuals. Second, culture as a learned phenomenon varies from one society to another. Third, this varied, learned phenomenon does have a fundamental orderliness and regularity in human life. Fourth, culture refers to a "way of life," "traditions," "heritage," "designs for living," or "life scripts." Finally, culture is a phenomenon that is shared by individuals. Despite variations in conceptualizations of culture, these five basic assumptions allow for some level of continuity or compatibility for investigating how culture affects and is internalized within people.

Perspectives on Culture

There are two perspectives on culture, the nominalist and the idealist (Rohner, 1984). The nominalist perspective assumes that culture "exists solely as a set of inferences or abstractions made by the investigator and drawn from regularities observed in the behavior (and reasons for behavior) of multiple individuals within a population" (Rohner, 1984, p. 116). Thus, culture is considered to exist only in the mind of the investigator (see Rohner, 1984; Spiro, 1951; Triandis, 1984). This assumption implies

culture is that which is visible and primarily manifests itself through behavior. The idealist perspective, on the other hand, assumes culture "exists in the collective minds of a community" (Triandis, 1984, p. 1390), a sharing of a common cultural psyche. This sharing is the foundation of the view that culture is invisible because it is focused on the cognitive systems of individuals (e.g., Jahoda, 1984; Ossowski, 1966; Triandis, 1984). Consequently, culture controls behavior as well as perception and thought (Rohner, 1984).

The nominalist and idealist perspectives provide the foundation for considering the substantive forms of culture, where nominalist implies behavioral culture and idealist implies ideological culture. These two substantive forms have been referred to in many different ways, such as overt and covert culture (Hall, 1959), objective and subjective culture (Triandis, 1972), material and expressive culture (Donath, 1995), and explicit and implicit culture (Gaines, 1997). Table 2.1 provides a representation of the relationships among the terms. For purposes of clarity, the terms behavioral culture and ideological culture will be used in the discussion to follow.

Table 2.1: Terms for the Two Components of Culture

Nominalist View of Culture Also referred to as:		**Idealist View of Culture** Also referred to as:
Behavioral culture		Ideological culture
Overt culture		Covert culture
Objective culture		Subjective culture
Material culture		Expressive culture
Explicit culture		Implicit culture

Behavioral Culture

There are a number of behavioral theories of culture, including materialism, evolutionary, and ecological (Keesing, 1974; Rohner, 1984). Behavioral culture refers to those cultural manifestations accessible to the human senses, such as language, dress,

food, music, art, and technological products (Keesing, 1974; Ossowski, 1966; Rohner, 1984). It also includes aspects such as modes of economic organization, social grouping, and political organization (Rohner, 1984). However, these are artifacts of culture and "...are interpreted as correlates of culture, but not its constitutive elements" (Smolicz, 1979, p. 33). This statement refers to the fact that although behavioral aspects of culture are important, they are not relatively enduring. That is, outside a culture of origin, the cultural behaviors of individuals can and do change. For example, many U.S. Hispanics, as well as African-Americans and Asian-Americans, no longer speak the language of origin, maintain the dress of origin, or eat the food of origin. In short, behavioral culture is unstable over time for both individuals and groups.

Ideological Culture

Ideological culture, on the other hand, refers to the ideological-psychological effects of culture that result from being raised in a particular culture (De Mooij, 1998; Goodenough, 1981; Hofstede & Bond, 1984; Rohner, 1984; Triandis, 1984). Smolicz (1979) concluded that "ideological culture is the most vital element of culture since it coordinates all of the cultural and social systems" (p. 34). Zaniecki (1963) stated that "the ideological system refers to a group's standards of values and norms of conduct." Finally, ideological culture guides group members in both their thinking and acting (Smolicz, 1979).

Within ideological culture, there are three views (Rohner, 1984). One view is that culture is a cognitive system "…[and is] epistemologically in the same realm as languages...as inferred ideological codes lying behind the realm of observable events" (Keesing, 1974, p. 46). A second view "is the structuralist approach associated especially with Levi-Strauss who 'views culture as shared symbolic systems that are cumulative *creations of mind*'" (Rohner, 1984, p. 119). A final view of ideological culture defines it

as a system of shared symbols (Geertz, 1973; Parsons, 1951, 1973; Rohner, 1984; Schneider, 1968).

In sum, the two perspectives of culture are based on the question of the location of culture. For nominalists, who use such terminology as behavioral culture, overt culture, objective culture, material culture, and explicit culture, culture is situated in the minds of the observers, whereas idealists believe culture is situated in the minds of the observed. Stated somewhat differently, nominalists view culture as that which is observable, whereas idealists, who use such terminology as ideological culture, covert culture, subjective culture, expressive culture, and implicit culture, view culture as that which is invisible.

The discussion of what is culture is presented within the context of searching for an operational definition of culture. With this goal in mind, the idealist view of culture is more appropriate than the behavioral view since it has been the foundation of an extensive body of research. Ideological culture has been defined in the literature as cultural values. Not only are cultural values a measure of ideological culture. More importantly, they are more stable over time than behavioral culture (De Mooij, 1998; Hofstede, 1980; Kolde, 1982; Smolicz, 1979; Vecoli, 1974; White, 1968). The persistent nature of cultural values makes them more appealing than cultural behaviors as an operationalization of ethnicity as culture.

Measurement Issues and Measures of Culture

Culture is usually measured in terms of values associated with particular cultures or cultural groups. One of the most important considerations when measuring values across cultures is to understand the etic-emic distinction (Pike, 1966). The reason is that this distinction determines what level and aspect of culture are actually being measured. "The 'etic' school is primarily concerned with identifying and assessing universal and

behavioral concepts and developing pan-cultural or 'culture-free' measures" (Elder, 1976, p. 28). One of the most often used culture-free measures is the Schwarz Values Scale. The emic school, on the other hand, is the opposite of the etic school in that behavioral phenomena are considered unique to a culture and best understood in terms of individual cultures (Douglas & Craig, 1983).

One measurement issue relevant to the etic-emic distinction concerns the level of analysis, group versus individual. At the group level the unit of analysis is the group, and all questions and inferences directly concern features or characteristics of the group. For example, Hofstede's (1980) individualism-collectivism scale is an etic measure because it is intended to be used as a means of comparing different cultural groups and not as an assessment of individual members of countries.

In contrast, when considering the individual level, the individual is the unit of analysis, and all questions and inferences refer to features and characteristics of individuals within a group (Snijders & Bosker, 1999). An emic scale, such as allocentrisim-ideocintrism (Triandis, Leung, Villareal, and Clack, 1993), is considered an individual-level measure since individuals can be compared to each other based on their respective scores, but not to their respective groups

There are, however, potential errors when analyzing both group level and individual level data. Hüttner (1981) defined aggregation error as the "shift of meaning." For example, individual level data may be aggregated to the group level. In this case, the aggregated data refer to the group and not the individuals from whom the data were obtained. Using Hofstede's individualism-collectivism scale as an example, it follows that the average score for a country refers to the country as a whole, not to an individual within the country. In other words, meaning cannot be taken from the group level to the individual level.

Ecological fallacy (Robinson, 1950) is a second aggregation error. Ecological fallacy refers to the fact that "a correlation between macro-level variables cannot be used to make assertions about micro-level relations" (Snijders & Bosker, 1999, p. 14). Similarly, Hofstede, Bond, and Luk (1993) defined ecological fallacy as the interpretation of cultural-level data as data on individuals within a culture. Another type of ecological fallacy is reverse-ecological fallacy. This is when individual-level data are assumed to be reflective of group-level data (Hofstede, Bond, & Luk, 1993).

Cultural Value Measures

There are five etic measures based on value orientations that have been frequently used by anthropologists and sociologists. These are Parson's Pattern Variables (1951), Kluckhohn and Strodtbeck's Value Orientations (1961), E. T. Hall's (1976) High and Low Context, Boldt's Structural Tightness (1978), and Hofstede's (1984) Work-Related Values. Other etic value measures, such as the Rokeach Value Survey (RVS) (Rokeach, 1973) and the Schwartz Value Survey (SVS) (Schwartz, 1992), rely on the rank ordering of statements that tend to differentiate between cultural groups.

Although there is agreement on the nature of emic measures and their characteristics, not much empirical work has been conducted (Kim, Atkinson, & Yang, 1999). This is supported by Kagitcibasi and Berry's (1989) observation that the tremendous focus on individualism-collectivism appears to have been conducted at the expense of culture-specific value measures. However, many academics believe the development of culture-specific value measures is an important area of research that needs to be explored (Bond & Smith, 1996; De Mooij, 1998; Kagitcibasi & Berry, 1989; Kim, Atkinson, & Yang, 1999).

Characteristics of Core Cultural Values

Smolicz (1979) further refined the idea of values by making a distinction between "values" and "core cultural values." This distinction provided the foundation for more carefully determining cultural differences. According to the literature, there are six stable aspects of core cultural values. First, core cultural values are the most fundamental and enduring aspect of culture that is specific to a particular culture and distinguishes one culture from other cultures (Smoliz, 1974). Second, core cultural values provide a link between a group's culture and social system. Third, it is through core cultural values that groups can be identified as distinctive ethnic communities. Fourth, "core cultural values, especially those deeply embedded in a culture, are taken for granted and accepted almost unquestioningly" (White, 1968). Fifth, core cultural values are transferred through socialization, starting at the pre-language age of infants, set by the age of 10, and almost never change (De Mooij, 1998; Shigaki, 1987). Finally, "cultural values are internalized, such that they travel with people [in the psyche] into new or changed societal contexts" (Greenfield, 1994, p. 31). These six stable aspects support the desire to use a particular core cultural value to illustrate an operational definition of ethnicity. The reason is that, in defining ethnicity, the goal should be to measure a cultural aspect that is least likely to change, and core cultural values accomplish this goal.

Core Cultural Values and U.S. Hispanics

Marin and Marin (1991) identified seven basic Hispanic cultural values: simpatía, familism, allocentrism, power distance, personal space, time orientation, and gender roles. Of these seven, only simpatía (Marin & Marin, 1991; Griffith, Joe, Chatham, & Simpson, 1998; Triandis, Marin, Lisansky, & Betancourt, 1984) and familism (Alvarez & Bean, 1976; Cohen, 1979; Cortes, 1995; Cuellar, Arnold & Gonzalez, 1995; Fernandez-Marin, Maldonado-Sierra, & Trent, 1958; Fitzpatrick, 1971; Glazer & Moynihan, 1963;

Marin & Marin, 1991; Marin, 1993; Mindel, 1980; More, 1970; Pabon, 1998; Penalosa & McDonagh, 1966; Rodriguez & Kosloski, 1998; Rogler & Cooney, 1984; Rogler & Hollingshead, 1985; Sabogal, Marin, & Otero-Sabogal, 1987; Szapocznik & Kurtines, 1980) are considered core cultural values for U.S. Hispanics. Of the two, only familism has been fully explored and validated as a core cultural value for U.S. Hispanics.

Familism is defined as "a cultural value that involves individuals' strong identification with and attachment to their nuclear and extended families, and strong feelings of loyalty, reciprocity, and solidarity among members of the same family" (Marin & Marin, 1991, p. 13). Familism possesses a substantial level of persistence across generation, country of origin, acculturation, and language dominance (see Alvarez & Bean, 1976; Cohen, 1979; Cortes, 1995; Cuellar, Arnold & Gonzalez, 1995; Fernandez-Marin, Maldonado-Sierra, & Trent, 1958; Fitzpatrick, 1971; Glazer & Moynihan, 1963; Marin, 1993; Marin & Marin, 1991; Mindel, 1980; More, 1970; Pabon, 1998; Penalosa & McDonagh, 1966; Rodriguez & Kosloski, 1998; Rogler & Cooney, 1984; Rogler & Hollingshead, 1985; Sabogal, Marin, & Otero-Sabogal, 1987; Szapocznik & Kurtines, 1980). Familism is more established as a core cultural value and its general psychometric properties are better understood than the other U.S. Hispanic core cultural values listed above. It is important to note, however, that the literature on Hispanic familism lacks a consensus on its measures, as evident by the many different Hispanic familism scales used in the studies cited above.

Ethnicity as Ethnic Identity

Ethnicity as ethnic identity defines ethnicity as a product of social forces (Barth, 1969; Leets, Giles, & Clement, 1996; Weber, 1968). This implies that ethnic groups are created by social experiences over an extended period of time rooted in identification, not culture (Leets, Giles, & Clement, 1996). According to Weber (1968), ethnic groups are

"those groups that entertain a subjective belief in common descent" (p. 389). Thompson (1989) defined ethnicity as a general social status similar to class, age, and gender, which can be used to organize interaction. Cohen (1969) and Despres (1967) believed that ethnicity is the instrumental manipulation of culture in service of collective political and economic interests. Leets, Giles, and Clement (1996) viewed ethnicity as identity as a result of people with common interests forming into groups in the pursuit of interests, especially in times of socioeconomic change. In doing so, they referenced Yelvington, who wrote that "ethnicity is seen as…one the most effective unifying principles in advancing individual interests" (Leets, Giles, & Clement, 1996, p. 120).

Definitions of Ethnicity as Ethnic Identity

There are many definitions of ethnic identity. Phinney (1990) stated that, "that there is no widely agreed-on definition of ethnic identity is indicative of confusion about the topic" (p. 500). Although there appears to be a broad understanding of ethnic identity, there are many differences regarding its specifics (Phinney, 1990). The differences between definitions can be attributed to the ways in which ethnic identity is conceptualized by researchers as a social identity issue, a developmental process, or whether it is knowledge-and-behavior based.

Social identity-based definitions are based on feelings and attitudes. For example, some researchers have defined ethnic identity on the basis of self-identity, feelings of belonging and/or commitment, a sense of shared values and attitudes, or attitudes towards one's group (e.g., Aboud, 1987; Bernal, Knight, Ocampo, Garza, &, Cota, 1990; Buriel & Cardoza, 1993; Cuellar & Roberts, 1997; Parham & Helms, 1981; Phinney, 1991; Singh, 1977; Teske & Nelson, 1974; Ting-Toomey, 1981; Tzuriel & Klein, 1977; White & Burke, 1987). Developmental process definitions fall under social identity theory, but are

differentiated by the fact that they involve some type of process that individuals might go through in ethnic identity development.

According to Sodowsky, Kwan, and Pannu (1995), there are three assumptions related to ethnic identity: (1) individuals are more likely to be aware of their ethnic identity in multicultural societies; (2) ethnic awareness is likely to be heightened when social power structures within multicultural societies are unequal; and (3) the social and psychological positioning between ethnic groups and the majority society occur simultaneously. These three assumptions imply that ethnic identity is primarily a phenomenon in multicultural societies, where multiple ethnic groups reside with relative levels of power in relation to the majority.

Sodowsky, Kwan, and Pannu (1995) believed that ethnic identity is moderated by five factors: (1) acceptance or rejection of the majority group by ethnic group members; (2) acceptance or rejection of an ethnic group by the majority group; (3) acceptance or rejection of an ethnic group member by his or her own ethnic group; (4) the experiences of belonging to one's ethnic group, and (5) perceptions of ethnic group members regarding how majority group members define themselves in multicultural relations. Note that these proposed moderating factors imply the existence of ethnic identity within a multicultural society.

The points discussed in the preceding paragraphs lead to a number of important considerations concerning definitions of ethnic identity. Delineating and understanding these definitional concerns is vital since definitions provide a theoretical foundation for operationalizing ethnicity. The first consideration is that although ethnic identity is a very important and much studied concept, there is still much confusion as to what it is and how it should be measured. Confusion surrounding such an important concept should not be ignored, especially since ethnic identity is often an independent variable in

many studies (e.g., Deshpande, Hoyer, & Donthu, 1986; Deshpande & Stayman, 1994; Donthu & Cherian, 1992, 1994; Phinney, 1990, 1991; Roberts, Phinney, Masse, & Chen, 1999; Stayman & Deshpande, 1989; Webster, 1992). How this confusion might affect dependent variables should be clearly considered. The second consideration is that although researchers have discussed the assumptions and moderators of ethnic identity, to date no one has established the tenability of the assumptions, assessed the relative strength of the moderators on ethnic identity, or determined if these moderators are universal.

Components of Ethnic Identity

Conceptually, ethnic identity has been described as a multidimensional construct that includes feelings, attitudes, knowledge, and behaviors (see Driedger, 1975, 1976; Garcia, 1982; Garcia & Lega, 1979; Giles, Llado, McKirnan, & Taylor, 1979; Hogg, Abrams, & Patel, 1987; Hui, Kim, Laroche, & Joy, 1997; Kwan, 2000; Kwan & Sodowsky, 1997; Phinney, 1991, 1996; Rosenthal & Feldman, 1992). Phinney (1991) appears to be one of the earliest researchers to begin organizing and delineating the components of ethnic identity. According to Phinney, the components of ethnic identity are "(1) self-identification as a group member, (2) attitudes and evaluations relative to one's group, (3) attitudes about oneself as a group member, (4) extent of ethnic knowledge and commitment, (5) and ethnic behaviors and practices" (p. 194). Individuals are said to have a strong sense of ethnic identity when their self-identification is augmented with positive attitudes and evaluations about the group with which they identify, positive attitudes about themselves as a member, interest in and knowledge of their group, and they participate in group-based cultural practices. Conversely, individuals are said to have a weak sense of ethnic identity when self-identification is augmented with negative attitudes and evaluations about the group with which they

identify, negative attitudes about themselves as members, little or no interest in and knowledge of their group, and they do not participate in group-based cultural practices.

Phinney's work on delineating the components of ethnic identity was extended by Kwan (2000) and Kwan and Sodowsky (1997). They provided a taxonomy under which Phinney's components could be integrated. Their work was based on Isajiw's (1990) conceptualization of ethnic identity as being composed of both internal and external components. Kwan (2000) defined the internal component of ethnic identity as being comprised of cognitive, moral, and affective elements, and the external component as being comprised of behaviors only.

Kwan (2000) described the cognitive elements as being based on the ethnic individual's self-image and image of the ethnic group to which she/he belongs; knowledge of the heritage and history of the ethnic group; and knowledge of the ethnic group's "values." The moral elements are based on the ethnic individual's feeling of obligation to the ethnic group (Brenton, Isajiw, Kalbach, & Reitz, 1990). The affective elements are based on an ethnic individual's feelings of attachment and security that come from being a member of an ethnic group. The external component of ethnic identity is based on "observable social and cultural behaviors, which include ethnic language use, ethnic-group friendships, observance of ethic traditions, and practice of cultural customs" (Kwan, 2000, p. 143).

Ethnic identity has been described as both a general and a group-specific phenomenon. As such, there are components and factors of ethnic identity that are independent of group. The stages of ethnic identity formation and three of the components of ethnic identity are factors that appear to be present, albeit in varying degrees, regardless of the ethnic group (Phinney, 1990). For example, members of all ethnic groups can be said to have an unexamined ethnic identity, decide to explore their

ethnic identity, and develop a commitment to their group. In addition, self-identification, a sense of belonging, and pride in one's group may be key aspects of ethnic identity that are present in varying degrees, regardless of the group. Group-specific components are based on cultural practices, customs, and some particular attitudes that distinguish groups (Keefe & Padilla, 1987).

Although a clear picture of the structure of ethnic identity has been presented, there are, however, drawbacks. For example, Phinney's explanation of strong versus weak levels of ethnic identity contains a dangerous element of ascription and prediction. That is, Phinney assumes individuals with little or no interest and knowledge of their group and no participation in ethnic group-based cultural activities possess low ethnic identity.

Kwan and Sodowsky (1997) added to the understanding of the components of ethnic identity by delineating aspects of ethnicity in terms of internal and external components. Their most important contribution relates to their notion of the internal aspect of ethnic identity tapping into the aspects of ethnicity that lie beyond one's consciousness. However, Kwan and Sodowsky fell short in that they have only taken Phinney's knowledge and behavioral components and placed them under the label of "internal." In the end, however, their placement of knowledge of cultural values under the internal aspect of ethnicity suffers from the same shortcomings as Phinney's conceptualization. Just because an individual has knowledge about an ethnic group's cultural values and behaviors does not imply that this individual possesses the cultural values and behaviors of the group.

The greater drawback to understanding the components of ethnic identity is that the components are deeply rooted in the subjective feelings of an individual. For all their understanding, researchers cannot control the changes that may occur within individuals'

feelings about ethnic identity. For example, feelings, attitudes, knowledge, and behaviors are individual difference variables that a person can hide, shed, or mimic. This, however, is not the case for cultural values. Recall that the definitions of cultural values, especially core cultural values, reside outside the awareness of the individual. Thus, how can individuals hide, shed, or mimic that of which they are not consciously aware?

Characteristics of Ethnic Identity

Many authors have independently discussed what can be considered characteristics of ethnic identity. The literature reveals that ethnic identity is temporal, dynamic, symbolic, and situational (Allworth, 1977; Barth, 1969; Cohen, 1974; Caltabiano, 1984; Farley, 1991; Frable, 1997; Galaty, 1982; Gans, 1979; Glaser, 1958; Hannan, 1979; Hogg, Abrams, & Patel, 1987; Howard, 2000; Lieberson & Waters, 1993; Nagata, 1974; Nagel, 1994, 2000; Okamura, 1981; Padilla, 1993; Phinney, 1990; Rosenthal & Feldman, 1992; Simic, 1987; Stephan, 1991; Stephan & Stephan, 2000; Waters, 1990; Yancey, Erikson, & Juliani, 1979; Yinger, 1985).

Temporal

Temporal refers to the fact that one's ethnic identity has a time dimension to it (Bernal et al., 1993). For example, Phinney (1990) believed that ethnic identity during adolescence is unexamined. That is, adolescents may not have an opinion about their ethnicity. In adulthood, however, ethnic identity may be what Phinney termed achieved or committed (i.e., a strong sense of ethnic identity). Stephan and Stephan (2000) noted that ethnic identity can change when one leaves home to establish an independent life as well as when one marries. Parham (1989) suggested that ethnic identity is a developmental cycle that reoccurs during an individual's lifespan. In addition, the ethnic

group with which one identifies can change over time (Light & Lee, 1997; Stephan & Stephan, 2000). For example, as previously mentioned, in the United States many individuals are of mixed ancestry, which gives them the option of choosing the ethnic group with which to identify (Waters, 1990).

Dynamic

Dynamic implies that one's ethnic identity can range from low to high at any point in time (Deshpande, Hoyer, & Donthu, 1986; Donthu & Cherian, 1992, 1994; Phinney, 1991; Rosenthal & Feldman, 1992). For example, distinctiveness theory (Deshpande & Stayman, 1994) suggests ethnic identity will be low if the ethnic group to which one belongs is the majority. Conversely, one's ethnic identity will be high if the ethnic group to which he or she belongs is in the minority. Yip and Fuligni (2002) found "that feelings of ethnic identity vary considerably on a daily basis" (p. 1568). In addition, in the United States, where many individuals are of mixed ancestry, dynamic implies that one may choose to identify with one ancestry at one point in time and a different ancestry at another point in time. This dynamic nature of ethnic identity could affect study outcomes when ethnic identity alone is used as a means of operationalizing ethnicity.

Symbolic

According to Gans (1979), symbolic ethnicity is a self-conscious attempt to feel ethnic to the exclusion of being ethnic. Alba (1990) expanded on symbolic ethnicity by explaining that "no matter how strongly an individual identifies with an ethnic background, if this identity is not reflected in action and experience, it makes little contribution to sustaining ethnicity" (pp. 75-76). Basham and Degroot (1977) stated that attendance at ethnic-based events, voluntary membership in ethnic-based organizations,

and reluctance to endure ethnic jokes does not imply strong ethnicity, especially if there is little evidence of adherence to the culture of the ethnic group. In short, symbolic implies that an individual has a stronger level of identification with that group than the possession of either the cultural behaviors or values of the ethnic group with which he or she identifies.

Situational

Okamura (1981) and Stayman and Deshpande (1989) discussed the situational nature of ethnic identity. That is, if, when, and how an individual expresses his or her ethnic identity depends on the context of a situation. For example, one may feel more strongly about one's ethnicity in the company of family and friends of the same ethnicity as opposed to being at school or in the work place (Huang, 1998; Rosenthal & Hrynevich, 1985; Stayman & Deshpande, 1989). In addition, ethnic self-awareness can be affected by ethnic verbal and visual cues (Forehand and Deshpande, 2001).

The term situational ethnicity is used for convenience, as it has unfortunately appeared in the literature as such. Based on an examination of the literature on ethnicity, it appears that situational ethnicity has been mislabeled. A more appropriate label is situational ethnic identity. This is because ethnicity, by definition, is not situational; only the level of identification is situational. The term situational ethnicity implies that individuals can change their ethnicity when and where they like. This implication, however, is not supported in the literature. What is supported in the literature is that ethnic identity is situational. As argued here, ethnicity and ethnic identity are not the same thing, with ethnic identity being but one component of ethnicity.

Understanding the characteristics of ethnic identity is important because it provides a comprehensive picture of ethnic identity at the individual level. The temporal, dynamic, symbolic, and situational characteristics of ethnic identity can affect each

individual differently, depending on one's position in life. Understanding the characteristics of ethnic identity reveals that its nature is dependent on an individual's deep-seated feelings. Having said this, however, the characteristics also pose a problem. The problem is that ethnic identity as a means of operationalizing ethnicity is less than optimal because it can be unpredictable and volatile. Both the components of ethnic identity and characteristics of ethnic identity provide a solid basis with which to understand ethnic identity. Even so, ethnic identity should not be used as the only operationalization of ethnicity.

Measures of Ethnic Identity

Phinney's (1990) literature review of ethnic identity noted many methods by which ethnic identity was measured. Phinney also noted that the reliabilities of measures were rarely reported, and of those that were reported, many were so low as to be questionable. Roberts, Phinney, Masse, and Chen (1999) stated that many of the measures of ethnic identity have been atheoretic. The variety of measurements discussed below will be divided into those that are unidimensional and those that are multidimensional.

Unidimensional measures include self-identification, which is a method that relies on the selection of an ethnic label by study participants (Deshpande, Hoyer & Donthu, 1986; Deshpande & Stayman, 1994; Donthu & Cherian, 1994; Garcia, 1982; Kara & Kara, 1996; O'Guinn, 1984, 1985; Phinney, 1990; Stayman & Deshpande, 1989; Webster, 1992), a sense of belonging, and ethnic involvement (e.g., ethnic friendships, language, generation) (Bernal et al., 1990; Garcia & Lega, 1979; Hurtado & Gurin, 1995; Kitano, 1969; Ortiz & Arce, 1984; Phinney, 1992). Multidimensional measures are comprised of combinations of unidimensional measures, such as Phinney's (1992) multigroup ethnic identity measure that purports to assess both ethnic feelings and ethnic-

based behaviors. Other multidimensional measures may include a combination of language use and acculturation level (e.g., Bernal et al., 1990).

The method of self-identification relies on and can be assessed in a number of ways. For example, a researcher may decide to measure ethnicity by an open-ended question, allowing study participants to indicate their ethnicity of choice. An alternative method provides a list of ethnic labels from which study participants can select the appropriate one. Sense of belonging can be determined by any number of questions designed to tap into how a respondent feels or how she/he thinks others feel about the selected ethnicity (Parham & Helms, 1981, 1985a, 1985b; Phinney, 1990; Ullah, 1987). Closely related to a sense of belonging is one's attitude, positive or negative, about her/his ethnicity. Finally, ethnic involvement can be measured by language use, ethnic friendships, religious affiliations and practice, participation in ethnic social groups, area of residence, and political ideology and activity (Phinney, 1990).

U.S. Hispanic Ethnic Identity

According to Portes and MacLeod (1996), ethnic label terminology is one unique aspect of Hispanic ethnic identity. Latino/a, Hispano/a, Hispanic and Chicano/a are all terms that different U.S. Hispanics may or may not prefer. In addition, because many U.S. Hispanics originate from many countries in Latin America or Spain, ethnic identity labels may include country-of-origin-American (i.e., Mexican-American, Puerto-Rican-American, Cuban-American, etc.). Kasarda (1984), Marin and Marin (1991), and Penaloza and Gilly (1986) argued that there is no single label that all U.S. Hispanics may prefer. Other aspects of U.S. Hispanic ethnic identity included Spanish language use/preference, religion, and ancestry (Alba, 1990; Marin & Marin, 1991; Valencia, 1989).

Spanish Language Usage and U.S. Hispanic Ethnic Identity

According to the U.S. Census Bureau (1993), more than one-half of U.S. Hispanics are bilingual, another quarter speak only Spanish, and one-fifth speak only English. In addition, when and where Spanish or English is spoken depends on the situation (http://www.hispanic-market.com). Given that one-fifth of all U.S. Hispanics claim to speak no Spanish, a serious issue arises about using language as a means of operationalizing Hispanic ethnicity. Doing so would imply that those Hispanics who do not speak Spanish are not Hispanic. Further, use of language to differentiate U.S. Hispanic ethnicity ignores the importance of cultural values that may persist in the absence of language (Felix-Ortiz, et al., 1995; Rueschenberg & Buriel, 1995; Vecoli, 1974).

U.S. Hispanic Symbolic Ethnic Identity

As stated earlier, self-identification has been much used to operationalize U.S. Hispanic ethnicity. In using self-identity to define U.S. Hispanics, researchers may include individuals who identify with a given Hispanic label and possess U.S. Hispanic cultural values as well as individuals who may only identify with Hispanic ethnicity, but do not possess U.S. Hispanic cultural values. The problem is that this approach excludes individuals who may possess U.S. Hispanic values but reject any labels.

Given the components and characteristics of ethnic identity, it is safe to assume that ethnic identity may range from high to low. However, one cannot assume that the level of ethnicity or the ethnic group with which one identifies is constant within individuals for the duration of their life.

Weaknesses of Ethnic Identity

"Determining ethnicity for research purposes is in itself a methodological problem that has often been ignored" (Phinney, 1990, p. 504). Further, Hecht, Collier, and Ribeau

(1993) stated that ethnic identity is problematic, receding and emerging in importance. These statements, along with the characteristics discussed above, begin to shed light on the significance of the weaknesses of operationalizing ethnicity through only ethnic identity. Although ethnic identity is important in understanding individuals, it is just as important to understand the implications of the characteristics of ethnic identity.

Because ethnic identity is temporal, dynamic, symbolic, and situational, it is unstable as the sole means of operationalizing ethnicity (Barth, 1969; Nagata, 1974; Okamura, 1981; Stephan & Stephan, 2000). Davis, Nakayama, and Martin (2000) stated that "scholars are raising serious questions about the efficacy and validity of past research...[as] investigations of ethnicity have been constrained by paradigmatic (and hence, methodological) assumptions" (p. 526). This raises the question of why ethnic identity should be used as an operationalization of ethnicity in the first place. As evident as this question may be, very few researchers have asked it. It appears that the use of ethnic identity is based on the ease with which it can be assessed. Ease of assessment, however, should not be a sufficient criterion for research purposes.

OPERATIONALIZING U.S. HISPANIC ETHNICITY

Following the general model of ethnicity presented in Chapter 1, the conceptual and operational definition of U.S. Hispanic ethnicity is as follows: at the level of the individual, U.S. Hispanic ethnicity is defined as a psychological construct that consists of the interaction of one's strength of ethnic identity as Hispanic and extent of possession of Hispanic familism. It is important to note how this conceptual definition differs from the original conceptual definition suggested by Leets, Giles, and Clement (1996), which simply stated that ethnicity was the interaction between identity and culture. The present definition clarifies that the individual is the level of analysis. It also clearly includes a core cultural value (familism) as a cultural component in U.S. Hispanic ethnicity. The

original conceptual definition of ethnicity presented by Leets, Giles, and Clement (1996) was too vague because it failed to specify the level of analysis (i.e., individual versus group) and to identify which aspect of culture (i.e., core cultural values versus behavioral culture) is important in operationalizing ethnicity.

To operationalize U.S. Hispanic ethnicity at the level of the individual, both strength of U.S. Hispanic ethnic identification and extent of possession of Hispanic familism will be measured using rating scales. Strength of ethnic identity as Hispanic will be measured using a variant of the Multigroup Ethnic Identity Measure developed by Phinney (1992) and modified by Roberts et al. (1999). The modified version of the multigroup ethnic identity measure consists of 12-item Likert-type scale and is purported to assess ethnic identity in relation to behaviors and feelings. The main tenet and importance of ethnic identity is that it taps into the feelings of individuals in relation to their ethnic identity. The core cultural value of Hispanic familism will be measured with a six-item rating scale. Hispanic familism has been shown to be independent of country-of-origin, acculturation level (including language), and identity (Alvarez & Bean, 1976; Cohen, 1979; Cortes, 1995; Cuellar, Arnold, & Gonzalez, 1995; Fernandez-Marin, Maldonado-Sierra, & Trent, 1958; Fitzpatrick, 1971; Glazer & Moynihan, 1963; Marin, 1993; Marin & Marin, 1991; Mindel, 1980; More, 1970; Pabon, 1998; Penalosa & McDonagh, 1966; Rodriguez & Kosloski, 1998; Rogler & Cooney, 1984; Rogler & Hollingshead, 1985; Sabogal, Marin, & Otero-Sabogal, 1987; Szapocznik & Kurtines, 1980). This operational definition is of U.S. Hispanic ethnicity is illustrated in Figure 2.1.

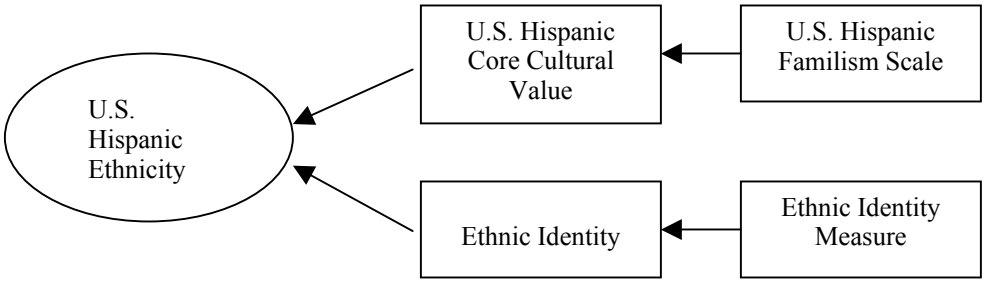

Figure 2.1: U.S. Hispanic Ethnicity Model

IMPORTANCE OF THE PROPOSED APPROACH

The proposed theoretically based operationalization of U.S. Hispanic ethnicity is important for a number of reasons. It is the first attempt at operationalizing ethnicity in general and ethnicity for U.S. Hispanics in particular in a manner commensurate with a theoretically meaningful approach. The resultant model reflects the fact that Hispanic ethnicity is both continuous and multi-faceted, whereas previous operationalizations treat ethnicity (not ethnic identity) as a single, categorical variable.

Study results may expand on past research in areas where the dependent variable has only been considered in light of ethnic identity alone. Operationalizing ethnicity with ethnic identity alone either assumes a strong relationship between ethnic identity and the possession of core cultural values (i.e., high ethnic identity implies high cultural values and vice versa) or dismisses cultural values as a determinant of ethnicity. If ethnicity is more accurately defined and measured as a construct reflecting the interaction between ethnic identity and culture, and ethnicity is operationalized by ethnic identity alone, then the component of cultural values is either explicitly or implicitly assumed to be directly and positively related to ethnic identity. Or, culture is consciously or unconsciously

being ignored. Regardless of which of the two possibilities is operating, either one or both may have an adverse effect on the validity and generalizability of any study of U.S. Hispanic ethnicity. The proposed operationalization will test this implicit/explicit assumption by considering the relationship between Hispanic ethnic identity and Hispanic familism. Assessing this assumption should provide a clearer picture of the actual relationship between these two ethnicity components (lower level constructs) and will either provide or negate support for the tenability of the assumption.

Finally, this operationalization has important theoretical implications for U.S. Hispanic ethnicity. A strength of this conceptualization and operationalization of U.S. Hispanic ethnicity is that it follows Bollen's (1989) procedure for measuring latent constructs. As a result, this is the first attempt at presenting a theoretically based conceptualization and operationalization of U.S. Hispanic ethnicity. Conceptually, U.S. Hispanic ethnicity is for the first time considered as the product of two important components, ethic identity and cultural values. Operationally, U.S. Hispanic ethnicity is for the first time measurable as a multidimensional, continuous variable. These are theoretical strengths that can lead to a better understanding and better measures of ethnicity in general and U.S. Hispanic ethnicity in particular.

Summary

Chapter 2 discussed ethnicity in terms of definitions and its two main components: ethnicity as identity and ethnicity as culture. It was noted that ethnicity as identity holds that ethnicity is based on feelings about ethnic group membership as derived from external social factors. On the other hand, it was noted that ethnicity as culture holds that ethnicity is inherent to the extent that it is based on the values of the

culture in which one is raised. Despite these differences, some researchers have posited that to better understand ethnicity, both identity and culture must be considered (Epstein, 1978; Isajiw, 1974; Keyes, 1981; Leets, Giles, & Clement, 1996). To date, however, there has not been an attempt to operationalize ethnicity by combining ethnic identity and culture.

The discussion of the components of ethnicity first focused on culture, and the goal was to define and describe culture so that it could be used in developing an operational definition of ethnicity. In this regard, culture was discussed with respect to its two components, behavioral and ideological. Behavioral culture was only briefly discussed, with the rationale being that it is operationally the weaker component of culture (behavioral culture changes at a much faster pace than ideological culture). Ideological culture, on the other hand, was discussed in greater detail because it is the component of culture most resistant to change, and therefore more appropriate as the delineator of culture in the conceptual definition of ethnicity.

Four characteristics of ethnic identity were discussed. The temporal characteristic implies that ethnic identity could be related to one's age. The dynamic characteristic presents the possibility of a complete change in the ethnic group with which one identifies as well as the strength with which one identifies with an ethnic group. The symbolic characteristic states that one's ethnic identity is considered "hollow." That is, one's ethnicity, as defined by one's identity alone, is not necessarily based on the values of the ethnic group of identification. The fourth characteristic is that ethnic identity could be situational. This implies that each of the preceding characteristics could further be influenced in the context of a particular situation.

Chapter 2 also described the use of Bollen's (1989) approach for measuring latent constructs to present a proposed operationalization of U.S. Hispanic ethnicity. Finally,

the chapter concluded by discussing the importance of the proposed method for operationalizing U.S. Hispanic ethnicity.

CHAPTER 3

Testing the Proposed Operationalization

The purpose of this dissertation is to propose and test a new conceptualization and operationalization of U.S. Hispanic ethnicity. This conceptualization and operationalization of ethnicity is based on the proposition that ethnicity is comprised of both ethnic identity and cultural values.

This chapter first presents the results of two small-scale studies that were conducted. The first study was conducted on a merged sample consisting of two convenience samples of U.S. Hispanic adults. Its purpose was to develop a familism scale. The second study was conducted using a convenience sample of U.S. Hispanic college students to test the factor structure of Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM). Two independent samples were used to develop the familism and ethnic identity scales to avoid possible response contamination during scale construction. That is, it was deemed better for the subsequent results that two independent samples were used when developing the scales. The chapter continues by describing the purpose, the significance, and the assumptions underlying the primary dissertation study. Finally, the participants, sample, questionnaire, procedures, and scales employed in the dissertation study are described.

STUDY 1

The purpose of the study was to develop a usable familism scale. Study 1 utilized two separate samples. One sample consisted of individuals employed at an advertising agency in San Antonio, Texas ("Ad sample"). The other sample was a convenience sample composed of individuals recruited through email ("E-mail sample"). In both

cases, individuals volunteered to participate in the study by accessing the study questionnaire on the Internet using their own computer. The Ad sample was primarily composed of self-identifying U.S. Hispanic adults, with an almost equal number of men and women. The E-mail sample was composed of self-identifying individuals from all races and a number of different ethnicities. Data were obtained directly as participants responded to questions presented on a website. The Ad sample consisted of 66 respondents, representing a response rate of approximately 60 percent. Of these individuals, 89 percent identified themselves as Hispanic. The E-mail sample consisted of 39 individuals. Of these individuals, 62 percent identified themselves as Hispanic.

For the analyses presented here, study participants were selected based on their responses to questions relating to language usage in the family and self-reported Hispanic ethnic identity. Specifically, individuals were included if they reported either some history of Spanish language in their immediate or extended family, or self-identified as Hispanic. The purpose of the "history of Spanish language in immediate family" selection criterion was based on the idea that not all individuals of Hispanic origin self-identify with their ethnic background but may possess Hispanic values as a result of some Spanish language history. Based on the responses given, data from 85 Hispanic individuals, 60 from the Ad sample and 25 from the e-mail sample, were analyzed. Because the sampled individuals probably are not representative of U.S. Hispanics generally, the findings were viewed as tentative; they only guided the construction of the familism scale employed in the dissertation study.

Description of Analysis Sample

Of the 85 individuals who either self-identified as Hispanic or reported some history of Spanish language within the family, two did not self-identify but were included because they possessed some history of Spanish language. Seventy-seven individuals

reported some history of Spanish language in their immediate and/or extended family. Females represented 72 percent of the analysis sample.

Familism

Due to the fact that there is no consensus concerning aspects of familism and an appropriate measure of it, 35 items based on five scales designed to measure familism were analyzed. The items were taken from the scales respectively developed in studies by Bardis (1959), Cuellar, Arnold, and Gonzalez (1995), Gaines, et al. (1997), Gil, Wagner, and Vega (2000), and Sabogal, Marin, and Otero-Sabogal (1987). Due to overlap in items across these studies, only the unique items of each of the scales were included in the questionnaire employed.

Five-category rating scales were used to obtain responses to the items. The scales were coded so that responses at the high-end of the scales represented a greater degree of endorsement. Thus, 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

Responses to all items were skewed. Responses to 29 items were negatively skewed, such that the majority of study participants positively endorsed the items. Responses to the remaining six items were in general not endorsed by a majority of the study participants, suggesting that these items may not be indicators of familism. An exploratory factor analysis using unweighted least squares and an oblique rotation (Promax with Kaiser normalization) was performed on the 35 items. Unweighted least squares was used due to the skewed item distributions (Jöreskog & Sörbom, 1989). An oblique rotation of the factors was used to allow for possible correlations among the factors. The analysis resulted in 12 factors. Using a minimum loading of .40 as a criterion for item selection and a minimum of three items per factor, six factors were retained for examination and interpretation. Factor loadings for the 12-factor solution are reported in

Table 3.1. Descriptions of the first six factors, together with estimates of their internal consistency reliability (Cronbach, 1951), where meaningful, are presented below.

Table 3.1: Factor Loadings for Exploratory Analysis of Familism Items

	1	2	3	4	5	6	7	8	9	10	11	12
FAM12	.928											
FAM14	.710											
FAM15	.613		.532									
FAM20	.588											
FAM22	.538											
FAM21	.434											
FAM34		.685										
FAM8		.670										
FAM10		.463										
FAM9												
FAM11												
FAM31												
FAM19			.739									
FAM16			.750									
FAM17			.431									
FAM29				.708								
FAM2				.616								
FAM3				.573								
FAM5												
FAM25					.793							
FAM24					.669							
FAM35					.411	.409						
FAM7						.943						
FAM30						.413	.579					
FAM26							.558					
FAM32												
FAM13								.757				
FAM28								.452				
FAM4												
FAM18									.792			
FAM27									.456			
FAM1										.992		
FAM6											.897	
FAM33											.498	
FAM23												.827

Factor 1 is composed of six items representing family unity. The set of items has an estimated internal consistency reliability of .82, which is reasonably high.

Factor 1

- My family is always there for me in times of need. (Item 12)
- I am proud of my family. (Item 22)
- I cherish the time I spend with my family. (Item 15)
- I know my family has my best interests in mind. (Item 14)
- My family members and I share similar values and beliefs. (Item 20)
- My family members really do trust and confide in each other. (Item 21)

Factor 2 is composed of three items representing family honor. The estimated internal consistency reliability for the set of items is .60, which is somewhat reasonable for exploratory research but not as high as that of Factor 1.

Factor 2

- A person should always avoid actions of which his/her family disapproves. (Item 34)
- Much of what a son or daughter does should be done to please the parents. (Item 8)
- One should be embarrassed about the bad things done by his/her brothers or sisters. (Item 10)

Factor 3 is composed of four items but is not clearly interpretable. Therefore, the reliability was not estimated.

Factor 3

- I cannot imagine what I would do without my family. (Item 19)
- I will do all that I can to keep alive the traditions passed on to me by my parents and grandparents. (Item 16)
- Even when I'm far away from home, my family ties keep me feeling safe and secure. (Item 17)
- I cherish the time I spend with my family. (Item 15)

Factor 4 is composed of three items representing family member support. The estimated internal consistency reliability is .66, which is somewhat reasonable but not as high as Factor 1.

Factor 4

- No matter what, dealing with my family's problems comes first. (Item 29)

- One should help financially with the support of brothers and sisters. (Item 2)
- I would help a relative within my financial ability if they told me that she/he is in financial difficulty. (Item 3)

Factor 5 is composed of three items but is not clearly interpretable. Therefore, the reliability was not estimated.

Factor 5

- More parents should teach their children to be loyal to the family. (Item 25)
- All adults should be respected. (Item 24)
- A person should be loyal to his/her family. (Item 35)

Factor 6 is composed of three items but is not clearly interpretable. Therefore, reliability was not estimated.

Factor 6

- A person should be loyal to his/her family. (Item 35)
- When someone has problems, she/he can count on help from the family. (Item 7)
- I know my family will help me when I need them. (Item 30)

The analysis suggested that the set of six items that comprise Factor 1 have sound psychometric properties. Item 15 double-loaded on Factor 3. However, because Factor 3 was not clearly interpretable, item 15 was retained in Factor 1. In addition, item 21 was dropped for two reasons. First, although it has a loading of .434, it is the lowest loading of the items. Second, and more importantly, it is the only item that is not directly about the study participants and his or her family members. A one-factor model was fit to the set of five remaining items. The inter-item correlation matrix and factor loadings for this one-factor model are given in Table 3.2 and 3.3, respectively, for the newly termed Pan-Hispanic Familism Scale.

Table 3.2: Inter-item correlation matrix for the Pan-Hispanic Familism Scale

	Fam12	Fam14	Fam15	Fam20	Fam22
Fam12	1				
Fam14	.695	1			
Fam15	.706	.707	1		
Fam20	.669	.670	.617	1	
Fam22	.605	.594	.576	.565	1
Total Score	.680	.657	.642	.608	.534

Table 3.3: Factor Loadings for Pan-Hispanic Familism Scale

Pan-Hispanic Familism Item	Factor Loading
My family is always there for me in times of need.	.896
I know my family has my best interests in mind.	.743
I am proud of my family.	.691
I cherish the time I spend with my family.	.621
My family members and I share similar values and beliefs.	.608

SUMMARY AND CONCLUSIONS

Given the results from the exploratory factor analysis, three factors appear to be of use in measuring familism. Factor 1 represents strong family unity in a general sense. Factor 2 represents family honor as expressed through behaviors. Factor 4 represents family member support as expressed through behaviors. Of the three factors, only Factor 1 was retained as a measure of familism for the dissertation survey instrument. In addition to the psychometric properties supporting this decision, there are theoretical reasons as well. Factor 1 represents a general definition of familism, one that should remain relatively stable over time and across generations. This is important as research shows that some aspects of familism, such as behavioral familism, change over time (Cortes, 1995; Marin, 1993; Mindel, 1980; Sabogal, Marin, and Otero-Sabogal, 1987). It is in the interest of this dissertation that the familism items measure familism at a more stable level than behavioral familism.

STUDY 2

Description of Analysis Sample

Undergraduate students in the University of California, Davis subject pool constituted the sample. Students were recruited from the UC Davis Experimetrix online study website. Students received research credit in exchange for completing a web-based questionnaire. One hundred seventy-eight students who either self-identified as Hispanic (n = 173) or who possessed a family history of Spanish language (n = 5) were included in this study. Some of the MEIM items were reverse coded so that responses at the high-end represented a greater degree of item endorsement. Thus, 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

Strength of Ethnic Identity

Phinney's (1992) 14-item Multigroup Identity Measure (MEIM) is one of the most widely used measures of ethnic identity (Bachay, 1998; Branch, 2001; Cuellar, Nyberg, & Maldonado, 1997; Lee & Yoo, 2003; Ponterotto, Gretchen, Utesy, Stracuzzi, & Saya, 2003; Reese, Vera, & Paikoff, 1998; Roberts, et al., 1999; Spencer, Icard, Karachi, Catalano, & Oxford, 2000; Worrell, 2000; Yancey, Aneshensel, & Driscoll, 2001) was designed to measure strength of ethnic identity regardless of specific ethnicity. The MEIM was developed and tested on high school and college samples. Phinney found and described three underlying dimensions: Affirmation and Belonging, Ethnic Identity Achievement, and Ethnic Behaviors. These three factors were correlated, resulting in the interpretation of one factor composed of all fourteen items. To validate the Phinney measure with a college student sample and assess the resulting factor structure relative to the factor structure reported by Phinney (1992), a small-scale study was undertaken.

Responses to Phinney's (1992) measure of ethnic identity were considered first. Two items in the original MEIM were negatively worded. Based on a study conducted by Roberts, et al. (1999), it was concluded that the two negatively worded items loaded on one factor due to the wording. A two-item factor violates the general rule that a factor can contain no less than three items. For this reason, these two items were excluded from analysis and a two-factor solution undertaken for the remaining 12 items. Specifically, an exploratory factor analysis was conducted to assess the structure underlying only the 12 remaining items.

A polychoric correlations matrix was analyzed using Comprehensive Exploratory Factor Analysis (CEFA) with an oblique rotation (Browne, Cudeck, Tateneni, & Mels, 1998). This particular approach was followed because there was no assumption that the distance between the points on each of the scales was equal. The results of so doing are presented in Table 3.4. The results suggest two factors. One item loaded equally well on both factors but was dropped from factor 1 due to the nature of its wording. The estimated correlation between the two factors is .73; thus, the factors are estimated to share approximately 53 percent of the common variance. The pattern of loadings obtained is somewhat consistent with that reported by Roberts et al. (1999), even though they chose to treat the items as though they formed a single factor. As in previous studies, at least one item double loaded and was dropped from further consideration.

Table 3.4: Factor Loadings for Multigroup Ethnic Identity Measure

	Factor	
Item	1	2
Spend time learning about ethnic group		.67
Active in ethnic organizations		.58
Think about group membership		.43
Talked to others about group		.40
Participate in cultural practices		.45
Sense of belonging to group	.47	.45
Happy to be member	.74	
Understand group membership	.70	
Pride in ethnic group	.79	
Clear sense of ethnic background	.71	
Strong attachment to group	.58	
Feel good about culture	.82	

Notes: Statistically non-significant loadings are not shown.

Factor 1 is composed of six items that reflect what can be termed ethnic identity. The set of items has an estimated internal consistency reliability of .78, reasonably high.

Factor 1

- Happy to be member
- Understand group membership
- Pride in ethnic group
- Clear sense of ethnic background
- Strong attachment to group
- Feel good about culture

Factor 2 is composed of five items that reflect behavioral ethnic identity. The set of items has an estimated internal consistency reliability of .94.

Factor 2

- Spend time learning about ethnic group
- Active in ethnic organizations
- Think about group membership
- Talked to others about group
- Participate in cultural practices

The first factor, consisting of six items, was retained for further analysis because it conceptually represents an aspect of ethnic identity that is based on the individual's deepest feelings about the self and group, regardless of behaviors. The behavioral factor was not considered for further analysis for two reasons. First, as previously mentioned, the literature on acculturation shows behaviors (i.e., language, dress, and gender roles) change over time, and are thus not stable. Second, the way the MEIM is constructed, an individual can get extremely high scores on the psychological ethnic identity items and extremely low scores on the behavioral ethnic identity items. In this case, such individuals could get a lower overall ethnic identity score than would those individuals who were responding positively to both the identity and behavior based items. It seems inappropriate to penalize individuals who possess a strong ethnic identity but do not participate in ethnic group-related behaviors when measuring ethnicity. A one-factor model was fit to the set of six items. The inter-item correlation matrix and factor loadings for this one-factor model are given in is given in Table 3.5 and 3.6, respectively, for the newly termed Pan-Hispanic Ethnic Identity Scale.

Table 3.5: Inter-item Correlation Matrix for the Pan-Hispanic Ethnic Identity Scale

	EI1	EI2	EI3	EI4	EI5	EI6
EI1	1					
EI2	.695	1				
EI3	.708	.714	1			
EI4	.666	.675	.616	1		
EI5	.601	.590	.579	.564	1	
EI6	.219	.305	.269	.289	.231	1
Total Score	.528	.590	.481	.545	.552	.533

Table 3.6: Factor Loadings for the Pan-Hispanic Ethnic Identity Scale

Item	Factor Loading
Happy to be member (EI1)	.74
Understand group membership (EI2)	.70
Pride in ethnic group (EI3)	.79
Clear sense of ethnic background (EI4)	.71
Strong attachment to group (EI5)	.58
Feel good about culture (EI6)	.82

SUMMARY AND CONCLUSIONS

The results of the first pilot study suggested a five-item measure of what is now termed the familism scale to be used in the dissertation study. The psychometric properties of this measure are promising. The second pilot study resulted in the identification and construction of an ethnic identity measure to be used in the dissertation study. It too showed promising psychometric properties. Given the results of the two pilot studies, it seems appropriate to use both the familism scale and the six items from the MEIM, now termed ethnic identity scale, in the dissertation study.

Purpose of the Dissertation Study

The proposed conceptual definition and operational measure of U.S. Hispanic ethnicity are based on the joint distribution of strength of ethnic identity and familism. To date, no published research has considered using this conceptual definition of ethnicity as a way to operationalize ethnicity.

Study Significance

The significance of the new operationalization presented in this dissertation is that it treats U.S. Hispanic ethnicity as a bivariate, continuous construct, whereas previous operationalizations have typically treated it as a single dichotomous variable. Moreover,

this study will test the implied assumption that there is a strong positive relationship between strength of ethnic identity and possession of core cultural values. As mentioned earlier, previous research has implied a strong positive relationship by focusing solely on ethnic identity as an operationalization of ethnicity while ignoring core cultural values. Research, however, suggests that this assumption is not tenable (e.g., Alvarez & Bean, 1976; Cohen, 1979; Cortes, 1995; Cuellar, Arnold, & Gonzalez, 1995; Fernandez-Marin, Maldonado-Sierra, & Trent, 1958; Fitzpatrick, 1971; Glazer & Moynihan, 1963; Marin & Marin, 1991; Marin, 1993; Mindel, 1980; More, 1970; Pabon, 1998; Penalosa, & McDonagh, 1966; Rodriguez & Kosloski, 1998; Rogler & Cooney, 1984; Rogler & Hollingshead, 1985; Sabogal, Marin, & Otero-Sabogal, 1987; Szapocznik & Kurtines, 1980).

Research Questions

The conceptual definition of U.S. Hispanic ethnicity only states that it is comprised of both ethnic identity and familism. The definition does not indicate whether there is a strong/weak and positive/negative relationship between the two constructs. Therefore, the first research question explores the relationship between ethnic identity and familism: Is there a relationship between ethnic identity and familism?

No published research has specifically assessed the relationship between ethnic identity and familism. However, the literature can be interpreted as suggesting no strong relationship between ethnic identity and core cultural values (Phinney, 1990; Felix-Ortiz, et al., 1995). Even so, self-identification with an ethnic group has been shown to range from low to high (Phinney, 1990). In addition, one can expect the level of familism to range from low to high, as members of the same culture share the same core cultural

values (by definition) but do not necessarily share them to the same extent (Duck, 1994). Figure 3.1 presents a proposed culture-specific model of U.S. Hispanic ethnicity.

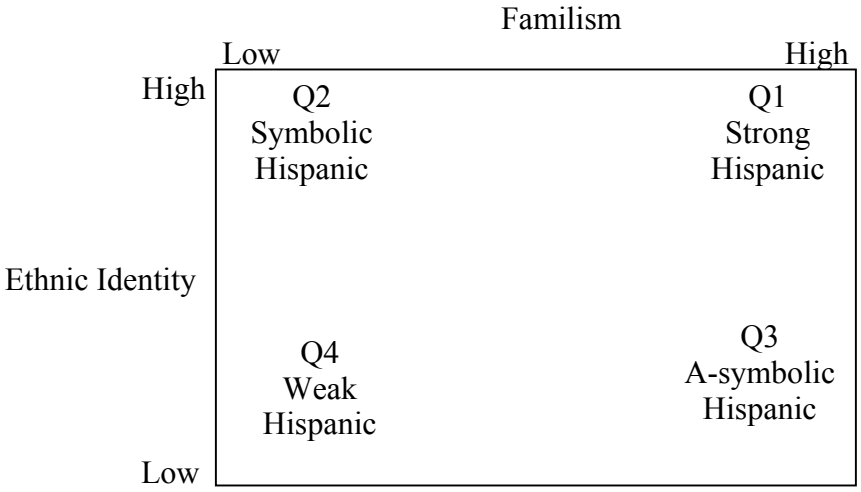

Figure 3.1: U.S. Hispanic Ethnicity

The conceptual model of Hispanic ethnicity in Figure 3.1 shows how individual U.S. Hispanics may differ regarding the extent to which they identify as Hispanic and possess the value of familism. Although the figure implies distinct grouping of individuals, it is recognized that individuals may fall anywhere within the box. In the upper right hand corner (Q1) are individuals termed High Hispanic. For these Hispanics, ethnicity reflects relatively high levels of both ethnic identity and familism. In the upper left hand corner (Q2) are Hispanics termed Symbolic Hispanics. These Hispanics express relatively higher levels of ethnic identity than familism. For this reason, they are termed Symbolic Hispanics based on Gans' (1979) definition of symbolic ethnicity. For Symbolic Hispanics, some behaviors may be motivated by their conscious sense of ethnic identity, whereas other behaviors may be motivated by non-Hispanic core cultural values, making them unlike Hispanics in Q1. In the bottom right corner (Q3) are A-symbolic Hispanics, where "A" is used here to mean asymmetrical. A-symbolic Hispanics express

relatively low levels of ethnic identity but high levels of familism. They do not strongly self-identify as Hispanic but are considered Hispanic due to their high level of familism. In the bottom left corner (Q4) are individuals termed Weak Hispanic. Weak Hispanics express relatively low levels of both familism and ethnic identity. Thus, they are unlike any of the other Hispanics in that they are more likely motivated by the ethnic identification and core cultural values of some other ethnic group. These individuals are still considered Hispanic-like since they possess some minimum level of Hispanic ethnic identity and familism.

The above model of U.S. Hispanic ethnicity suggests the existence of different levels of U.S. Hispanic ethnicity based on the combination of ethnic identity and familism. Do individual U.S. Hispanics cluster together based on their familism and ethnic identity scores? The model leads to the second research question: Can U.S. Hispanic ethnicity be meaningfully represented by ethnic identity and familism?

Given that the proposed operationalization is believed to be an improvement over previous operationalizations, it is necessary to consider its applicability regarding its relationship with certain attitudes and behaviors. This leads to the third research question: How does the proposed operationalization of U.S. Hispanic ethnicity relate to attitudes and behaviors?

Study Participants

Participants in this study were 762 men and women between the ages of 18 and 65 years who self-identified as U.S. Hispanic. A list of possible participants from the nine U.S. Census Regions was derived using both a Spanish surname list and a random digit dialing process. Encuesta, Inc. of Miami, Florida, a Hispanic marketing research firm, collected the data over a three-week period in March 2003. Potential study

participants were recruited by telephone, and those who agreed to participate were screened such that they had to either self-identify as Hispanic/Latino, possess a Spanish-language country of origin (e.g., Mexico or Cuba), or have at least one parent of Hispanic/Latino descent. All data were collected by means of telephone interviews. The participation rate was 90 percent; 120 participants terminated the interview early (Cerda, personal communication, March 2003).[2] The overall goal was to recruit a representative sample of study participants to ensure a mix of Spanish-language-country-of-origin ancestry groups (e.g., Mexico-origin and Cuba-origin), gender, Hispanic density of neighborhood (i.e., neighborhoods ranging from a low density of Hispanics to neighborhoods with a high density of Hispanics), and a full range of acculturation levels (i.e., from low-acculturated Hispanics to highly acculturated Hispanics). Study participants were offered no monetary incentives.

Sample Description

Data collection was designed to obtain a nationally representative sample of U.S. Hispanics. The result is believed to be the first academic sample of this type.

Frequencies and percentages of study participants residing in each of the nine U.S. Census Regions are presented in Table 3.7, along with current Census Bureau data. It is apparent from the table that the sample was geographically representative of the United States Hispanic population.

[2] M. Cerda, is CEO of Encusta, Inc, Miami, Florida. Information provided on the evening of initial data collection in March of 2003.

Table 3.7: Geographic Distribution of Study Participants

Census Region	Frequency	Percent	U.S. Census Data (%)
New England	20	2.6	2.5
Middle Atlantic	98	12.9	12.4
East North Central	52	6.8	7.0
West North Central	16	2.1	1.8
South Atlantic	91	11.9	12.0
East South Central	8	1.0	.9
West South Central	150	19.7	20.0
Mountain	76	10.0	10.0
Pacific	251	32.9	33.4
Total	762	100.0	100.0

Across the sample, 47.8 percent were women and 52.2 percent were men. Approximately 62.4 percent of the study participants preferred Spanish and 37.6 percent preferred English as the language in which to conduct the interview. With regard to place of birth, 39.3 percent stated they were born in Mexico, 28.2 percent stated they were born in the United States, 27.2 percent stated they were born in other Caribbean/Central/South American countries or another country, and 5.3 percent refused to answer.

Tables 3.8 and 3.9 present frequencies and percentages of study participants selecting different terms to describe their ethnicity. The frequencies for the question, "As a term used to describe persons like yourself, do you prefer Hispanic or Latino?" are presented in Table 3.8. All 762 respondents answered this question. An open-ended question was asked in terms of a preferred label other than Hispanic or Latino/a. The frequencies for the open-ended question, "What term would you use to describe yourself ethnically?" are presented in Table 3.9. Only 210 respondents provided an answer to this question.

Table 3.8: Hispanic vs. Latino Ethnic Description Preferences

Term	Frequency	Percent
Hispanic	361	47.4
Latino	172	22.6
No preference	196	25.7
Neither term	29	3.8
Don't Know	3	.4
Refused	1	.1
Total	762	100

Table 3.9: Preferred Ethnic Descriptor

Preferred Descriptor	Frequency	Percent
Latino/a	1	.1
Hispano/a	1	.1
Country-of-Origin (Mexican, Cuban, etc.)	142	18.6
Country-of-Origin-American (Mexican-American, Cuban-American, etc.)	30	3.9
La Raza	1	.1
Chicano(a)	13	1.7
Boricua	5	.7
Caribeno(a)	1	.1
All other miscellaneous mentions	15	2.0
Don't Know	1	.1
Total	210	27.6
System Missing	552	72.4
Total	762	100

Questionnaire

The questionnaire consisted of 59 items divided into eight sections. Section 1 contained six items including screening questions, age, gender, and preference between Hispanic and Latino/a descriptors. Section 2 consisted of three self-identification questions related to ethnic label of preference (other than Hispanic or Latino/a), strength of identification, and perceived race. Section 3 consisted of four questions related to nativity, country-of-origin, and ancestry. Section 4 consisted of 11 scale items relating to language dominance and preference in various contexts. Section 5 consisted of 5 scale

items to measure familism. Section 6 consisted of the 12 scale items to measure ethnic identity. Section 7 consisted of 11 items related to brand attitude and 2 items related to family influence on purchase behavior. Section 8 consisted of 5 demographic items (other than age and gender).

Procedures

The questionnaire was administered by means of a forty-minute telephone interview. Professional bilingual interviewers (Spanish-English) conducted interviews in study participants' preferred language between 5 p.m. and 9 p.m. Eastern Standard time in March 2003. Research shows the validity and reliability of measures should remain unchanged due to language translation (Tran & Williams, 1994). The survey items were translated from English to Spanish using the decentering technique (Werner & Campbell, 1970). Decentering is considered an extension of the back translation method and produces "linguistic versions that are fully equivalent and culturally appropriate" (Marin & Marin, 1991, p. 93). The main difference between decentering and back translation is that decentering considers both the language of origin and the target language to be equally important in creating a bilingual instrument. Back translation, on the other hand, is based on the assumption that the language of origin is the standard against which the target language questionnaire is measured. This assumption ignores the fact that the target language may be grammatically different and may not possess verbal equivalents of terms in the origin language. This could lead to inappropriate or awkward questions. All research procedures were reviewed and approved by the Institutional Review Board (IBR) of The University of Texas at Austin (Protocol # 2003-08-0010).

Scales

Pan-Hispanic Familism Scale

The 5-item Pan-Hispanic Familism scale (PHFS) was used to assess study participants' levels of familism (see Appendix A for scale items). This scale was based on the exploratory factor analysis (described here in Chapter 3) using 35 familism items adapted from five different familism scales found in the literature. As before, item responses were measured on a 5-point scale, with responses at the high end representing a great degree of item endorsement: 1 = strongly disagree, 2 = disagree, 3 = neither disagree nor agree, 4 = agree, 5 = strongly agree. Familism is considered to be relatively stable over time and between generations (Sabogal et al., 1987). Stability is important since research has shown that some aspects of familism, such as behavioral familism, are subject to change over time (Cortes, 1995; Marin, 1993; Mindel, 1980; Sabogal, et al., 1987). In Study 1 (described previously), a familism scale was developed on an adult U.S. Hispanic population and had an estimated internal consistency reliability of .82.

Pan-Hispanic Ethnic Identity Scale

The Pan-Hispanic Ethnic Identity Scale (PHEIS) was created from a subset of six items of Phinney's (1992) multigroup ethnic identity measure. The PHEIS was used to measure strength of U.S. Hispanic ethnic identity (see Appendix B for scale items). As in Study 2, item responses were captured using 5-point rating scales, with responses at the high end representing a greater degree of item endorsement: 1 = strongly disagree, 2 = disagree, 3= neither disagree nor agree, 4 = agree, 5 = strongly agree. In Study 2, the internal consistency reliability was estimated to be .78.

Acculturation Scale

An existing proprietary acculturation scale was used to assess the acculturation level of study participants. The scale consists of four items related to the use of Spanish and English in various contexts. Item responses for the four items were captured using a 5-point rating scale, with responses at the high end representing a greater use of English and responses at the low end representing a greater use of Spanish: 1 = Spanish only, 2 = Spanish more than English, 3 = Spanish and English equally, 4 = English more than Spanish, and 5 = English only. The estimated internal consistency reliability of this scale on this sample was .87.

Other Items of Empirical Interest

Brand Attitude Items

Eleven items related to brand attitudes were used in the study. Five-category rating scales were used to obtain responses to the items. The scales were coded such that a response at the high end represented a greater degree of endorsement; thus, 1 = strongly disagree, 2 = disagree, 3= neither agree/nor disagree, 4 = agree, and 5 = strongly agree. Appendix C contains the brand attitude items employed

Family Influence on Products and Services Purchased

Two items addressed the influence of family members on the purchase of services and products in general. One question asked about the influence of a child/children, while the second asked about the influence of the spouse. The scales were coded such that a response at the high end represented a greater degree of endorsement; thus, 1 = strongly disagree, 2 = disagree, 3 = neither agree/nor disagree, 4 = agree, and 5 = strongly agree. Appendix D contains the family influence on purchase behavior items employed.

MEDIA AND LANGUAGE

Nine items related to the use of different media were included in the study. Items asked the number of hours and language in which a respondent preferred to watch TV, read newspapers, magazines, and whether a respondent preferred advertising in English or Spanish. The first item asked the respondent in which language he or she watched television (Watchtv). A five-category rating scale was used to obtain responses to the items such that 1 = Spanish only, 2 = Spanish more than English, 3 = Spanish and English equally, 4 = English more than Spanish, and 5 = English only. The second and third items asked about the amount of time in a one-week period the respondent spent watching television in English (Tvenghrs) and Spanish (Tvspnhrs), respectively. A seventeen-category scale was used to obtain responses to the two items, where 1 = 1 hour, 2 = 2 hours, 3 =3 hours, 4 = 4 hours, 5 = 5 hours, 6 = 6 hours, 7 = 7 hours, 8 = 8 hours, 9 = 9 hours, 10 = 10 hours, 11 = 11 to 12 hours, 12 = 13 to 14 hours, 13 = 15 to 16 hours, 14 = 17 to 18 hours, 15 = 19 to 20 hours, 16 = 21 or more hours, and 17 = none. The fourth and fifth items asked respondents how many hours in a 7 day period they spent reading a newspaper in English (Nwsppeng) and Spanish (Nwsppspn), respectively. A seventeen-category scale was used to obtain responses to the two items, where 1 = 0 hours, 2 = 1 hour, 3 = 4 hours, 4 = 5 hours, 6 = 7 hours, 8 = 9 hours, 10 = 11 hours, 12 = 11 to 12 hours, 13 = 13 to 14 hours, 14 = 15 to 16 hours, 15 = 17 to 18 hours, 16 = 19 to 20 hours, and 17 = 20 or more hours. The sixth and seventh items asked study participants if they preferred advertising in English (Adveng) and Spanish (Advspn), respectively. Five-category rating scales were used to obtain responses to the items. The items were coded such that a response at the high end represented a greater degree of endorsement; thus, 1 = strongly disagree, 2 = disagree, 3= neither agree/nor disagree, 4 = agree, and 5 = strongly agree.

Summary

Chapter 3 discussed two preliminary studies conducted to create multi-item scales respectively designed to measure familism and ethnic identity. In addition, an existing proprietary acculturation scale was assessed in terms of its internal consistency with the dissertation sample. The results of the first preliminary study suggested a 5-item Pan-Hispanic familism scale with sound psychometric properties. The results of the second preliminary study suggested a 6-item Pan-Hispanic ethnic identity scale with sound psychometric properties.

Chapter 3 also discussed the purpose of the dissertation study and its significance. Three research questions were also presented. The chapter concluded by describing the dissertation sample and research methodology employed in the primary dissertation study.

CHAPTER 4

Dissertation Study Results

This chapter presents the results of the empirical dissertation study. It begins by describing the results of a confirmatory factor analysis conducted on the items developed for familism and ethnic identity. These analyses were conducted to verify the factor structure of solutions obtained in the preliminary studies. The chapter continues by presenting the results pertaining to the three dissertation research questions.

CONFIRMATORY FACTOR ANALYSES

Confirmatory factor analyses were used to evaluate the proposed scales developed to measure Pan-Hispanic familism and the Pan-Hispanic ethnic identity.

Pan-Hispanic Familism Scale

The Pan-Hispanic Familism Scale (PHFS) contains five items. These items were derived from the Study 1 factor analysis of 35 modified familism items taken from existing scales designed to measure familism. Given that the pilot study relied on a convenience sample, the five items were factor analyzed using the current sample to confirm a single factor representing familism. The chi-square statistic and RMSEA for the one-factor model were 8.592 (5 *df*, $p = .126$) and .031, respectively. Factor loadings for the Pan-Hispanic familism scale based on the 745 dissertation study participants are presented in Table 4.1.

Table 4.1: Factor Loadings for a One-factor Model of Pan-Hispanic Familism

Item	Loading
My family is always there for me in times of need.	.848
I am proud of my family.	.844
I cherish the time I spend with my family.	.822
I know my family has my best interests in mind.	.782
My family members and I share similar values and beliefs.	.710

A PHFS factor score for each study participant was generated using LISREL version 8.5 (Jöreskog, Sörbom, du Toit and du Toit, 2000, pp. 155-156). Cronbach's alpha for the PHFS was .82. PHFS factor scores ranged from 1.17 to 5.85 with a mean score of 1.88 (n = 745) and a standard deviation of .67. Skewness and kurtosis for the scale were 1.133 (.090) and 2.438 (.179), respectively. As suggested by these values, the data were negatively skewed.

Pan-Hispanic Ethnic Identity Scale

A confirmatory factor analysis of responses to the six-item Pan-Hispanic Ethnic Identity Scale (PHEIS), a subset of items taken from Phinney (1992), by dissertation study participants was preformed. The chi-square statistic and RMSEA for the one-factor model were 15.41 (8 *df,* p = .052) and .035, respectively. The estimated factor loadings and coefficients for the PHEIS are presented in Table 4.2.

Table 4.2: Factor loadings for Pan-Hispanic Ethnic Identity

Item	Loading
I have a clear sense of my ethnic background and what it means for me.	.707
I am happy that I am a member of the ethnic group to which I belong.	.795
I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.	.635
I have a lot of pride in my ethnic group and its accomplishments.	.746
I feel a strong attachment towards my own ethnic group.	.730
I feel good about my cultural or ethnic background.	.749

Analogous to the PHFS, a PHEI factor score for each study participant was generated using LISREL version 8.5 (Jöreskog, Sörbom, du Toit and du Toit, 2000, pp. 155-156). Cronbach's alpha for the PHEI was .78. The PHEI factor scores had a mean of 2.285 and ranged from 1.27 to 4.68 for the 739 study participants providing complete data. Skewness and kurtosis for the scale were .290 (.090) and .245(.180), respectively.

RELATIONSHIP BETWEEN FAMILISM AND ETHNIC IDENTITY

The first research question, "What is the relationship between familism and ethnic identity?", was assessed by estimating the relationship between the familism and ethnic identity constructs. A confirmatory factor analysis model was estimated in which the two sets of items relating to each scale were specified as indicators of their respective factors, as shown in Table 4.3. The indices of fit, chi-square and the RMSEA for the model were 77.668 (23 *df*, p = .0000) and .056, respectively.

Table 4.3: Factor Loadings and Correlation for Familism and Ethnic Identity

Pan-Hispanic Familism Scale Item	Loading
My family is always there for me in times of need.	0.827
I am proud of my family.	0.848
I cherish the time I spend with my family.	0.818
I know my family has my best interests in mind.	0.801
My family members and I share similar values and beliefs.	0.730
Pan-Hispanic Ethnic Identity Scale Item	**Loading**
I have a clear sense of my ethnic background and what it means for me.	0.685
I am happy that I am a member of the ethnic group to which I belong.	0.781
I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.	0.669
I have a lot of pride in my ethnic group and its accomplishments.	0.719
I feel a strong attachment towards my own ethnic group.	0.709
I feel good about my cultural or ethnic background.	0.751
Correlation Between the PHFS and the PHEIS	0.46

The estimated correlation between familism and ethnic identity is .46. It should also be noted that the estimated correlation between the two constructs was not attenuated by measurement error, as the factor model took into account measurement error contained in the responses to each of the scale items (Bollen, 1989; Fan, 2003).

The relationship between familism and ethnic identity is intuitively reasonable. If $r = 1$, then either ethnic identity would be sufficient for indicating ethnicity and there would be no need to assess cultural values, or familism would be sufficient for indicating ethnicity and there would be no need for ethnic identity. If, on the other hand, $r = 0$, then the two constructs are independent and do not measure ethnicity (or at least one does not). This result illustrates the complexity of ethnicity.

A scatter plot of the Pan-Hispanic Ethnic Identity and Pan-Hispanic Familism factor scores was created to view the bivariate distribution of data points. Figure 4.1 presents a three-dimensional display of the data. The display is two

dimensional with regard to the joint observations of strength of ethnic identity and level of familism, with a third dimension representing the frequencies of the joint responses.

The resulting graph illustrates the distribution of U.S. Hispanics over most of the area in the graph. It is evident that a majority of the factor scores are concentrated in the upper right hand side of the graph. The figure also shows responses in the upper left and lower right areas. It is also evident that a minimal number of responses falls in the lower area of the graph.

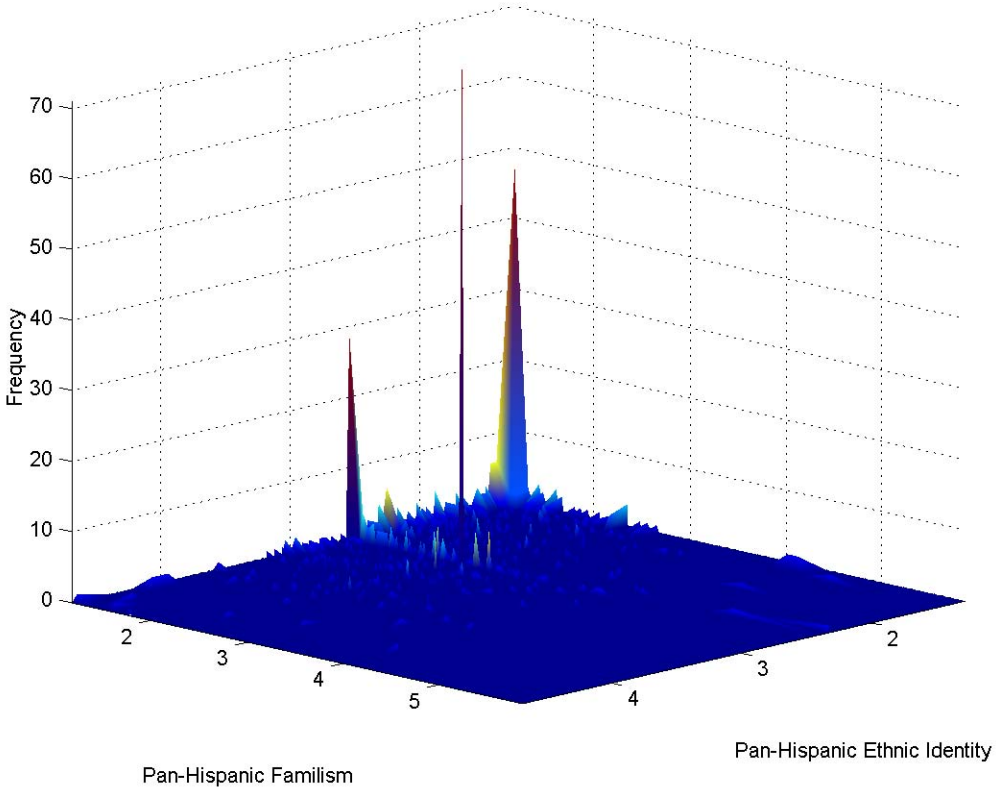

Figure 4.1: Three-dimensional Display of the Association between Pan-Hispanic Familism and Pan-Hispanic Ethnic Identity.

The second research question addressed by the dissertation was, "Can U.S. Hispanic ethnicity be meaningfully represented by familism and ethnic identity?"

Oversimplifying a bit, this question was specifically addressed by determining the extent to which the Pan-Hispanic Familism Scale and the Pan-Hispanic Ethnic Identity Scale values could jointly serve as a means for assessing the ethnicity of the sampled U.S. Hispanics. The assessment was accomplished by conducting a cluster analysis of the study participants using the scale values. Because the sample of study participants is representative of U.S. adult Hispanics, the resulting cluster analysis typology should provide information regarding the nature and distribution of ethnicity among U.S. Hispanics.

K-means cluster analyses (Cheng & Milligan, 1996) for 3, 4, and 5 clusters were conducted using factor scores from the confirmatory factor analyses as input. Of the three possible numbers of clusters, the 4-cluster solution was selected for further investigation because it provided the highest level of predictability of group membership (94%) and was the most interpretable theoretically. The 4-group cluster analysis solution provides pertinent information on how U.S. Hispanic ethnicity can vary based on the joint distribution of Pan-Hispanic Familism and Pan-Hispanic Ethnic Identity scale scores. Table 4.4 provides the number and percentage of individuals in each cluster.

Table 4.4: Cluster Size

Cluster	Size	Percent of Sample
1	175	24.2
2	31	4.3
3	256	35.5
4	260	36.0
Valid	722	100
Missing	40	

Following the cluster analysis, discriminant analyses were performed to assess the relative importance of Pan-Hispanic familism and Pan-Hispanic ethnic identity in determining the cluster solution. The discriminant analysis revealed the existence of two

discriminant functions. Although both familism and ethnic identity contributed to cluster determination ($p < .000$), the first discriminant function, which accounted for 74.4 percent of the variance, was dominated by familism (structural coefficient of .90). The second discriminant function, which was dominated by ethnic identity (structural coefficient .88), accounted for 25.6 percent of the variance. This suggests that for this sample and these constructs, U.S. Hispanic ethnicity is determined more by Pan-Hispanic familism than Pan-Hispanic ethnic identity. This result brings into question the traditional thinking about using ethnic identity only as the "best" approach for establishing U.S. Hispanic ethnicity. Figure 4.2 presents a plot of the four clusters according to the discriminant function centroids.

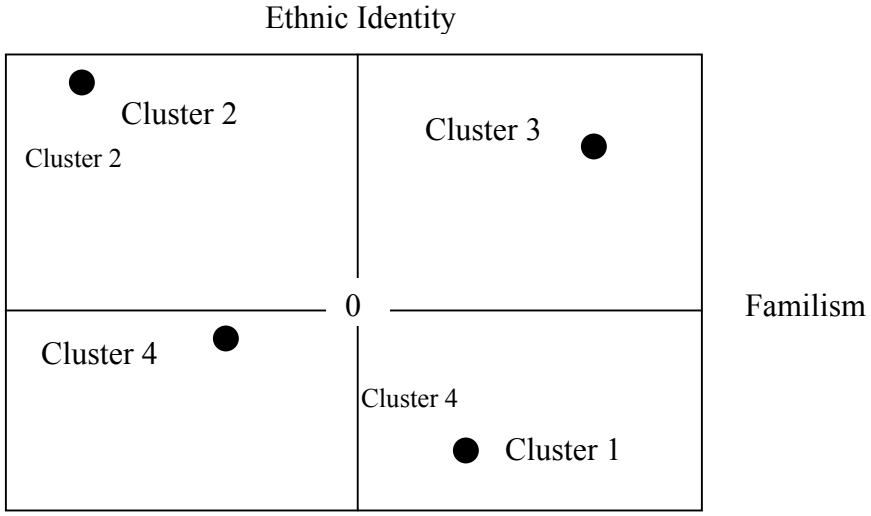

Figure 4.2: Plot of Discriminant Function Centroids

Table 4.5 presents functions the cluster centroids for familism and ethnic identity for the four U.S. Hispanic ethnicity types.

Table 4.5: Discriminant Function Cluster Centroids for Familism and Ethnic Identity

		Function 1	Function 2
Cluster	Size	Familism	Ethnic Identity
1	175	.852	-1.52
2	31	-4.93	1.827
3	256	1.661	1.008
4	260	-1.622	-.184

Based on the results of the discriminant function analysis, an interpretation of the four clusters in terms of their relationship to Figure 3.1 is possible. U.S. Hispanic ethnicity as defined by Cluster 1 is comprised of individuals with a higher relative score on familism than ethnic identity. U.S. Hispanics in this cluster comprise about a quarter of the adult Hispanics in the United States and could be called A-symbolic Hispanic; the average ethnic identity score for this group is the lowest of the four groups, suggesting a very weak ethnic identity. This combination of scores suggests that A-symbolic U.S. Hispanic behaviors and cognitions may be more influenced by familism than ethnic identity. U.S. Hispanic ethnicity as defined by Cluster 2 is comprised of individuals with a relatively higher score on ethnic identity (highest of the four groups) than familism (lowest of the four groups). U.S. Hispanics in this small group could be called Symbolic Hispanics. For Symbolic Hispanics, their scores suggest that behaviors and cognitions may be influenced more by ethnic identity than familism. U.S. Hispanic ethnicity as defined by Cluster 3 is comprised of individuals with relatively high scores on both familism and ethnic identity. U.S. Hispanics in this cluster could be called Strong Hispanic. Their scores suggest that their behaviors and cognitions may be slightly more influenced by familism than by ethnic identity; this group comprises about 36 percent of adult Hispanics in the United States. U.S. Hispanic ethnicity as defined by Cluster 4 resembles the Weak Hispanic group in Figure 3.1, which theoretically possesses the

lowest scores on familism and ethnic identity. Both Cluster 4 scores on familism and ethnic identity are low relative to the other clusters. However, they are not the lowest scores possible. Even so, compared to the other clusters, U.S. Hispanics in Cluster 4 might be called Weak Hispanic. Their scores suggest that the influence of familism and ethnic identity on their behaviors and cognitions may be somewhat contextual. They represent 36 percent of the adult U.S. Hispanic population.

Given the geographic representativeness of the sample, the proportion of each cluster can be extrapolated to the total U.S. Hispanic population. Doing so allows for the estimation of the number of U.S. adult Hispanics whose U.S. Hispanic ethnicity can be defined by the U.S. Hispanic ethnicity types presented above. Table 4.6 presents the distribution of U.S. Hispanic ethnicity types within the total U.S. Hispanic population of individuals between the ages of 18 and 65 (22,100,000). The 22.1 million number differs from the 37.4 million U.S. Hispanics reported by the U.S. Census Bureau because U.S. Hispanics under the age of 18 and older than 65 have been excluded; the sample included only U.S. Hispanics between the ages of 18 and 65.

Table 4.6: Estimated Proportion of U.S. Hispanic Ethnicity Types in the U.S. Hispanic Population

Cluster	Size	Percent of Sample	Number In U.S. Hispanic Population
A-Symbolic Hispanic	175	24.2	5,348,200
Symbolic Hispanic	31	4.3	950,300
Strong Hispanic	256	35.5	7,845,500
Weak Hispanic	260	36.0	7,956,000
Total	722	100	22,100,000

DESCRIPTION OF CLUSTERS

At this point two conclusions are warranted regarding the second research question. First, U.S. Hispanic ethnicity can be meaningfully described in terms of Pan-

Hispanic familism and Pan-Hispanic ethnic identity. Second, Pan-Hispanic familism appears to be relatively more important than Pan-Hispanic ethnic identity in determining the four demonstrated ethnicity types.

Given the typology of ethnicity, it seems reasonable to explore the demographic characteristics of the four clusters in order to better understand the composition of the clusters. Table 4.7 presents a comparison of the clusters in terms of demographic characteristics.

Table 4.7: Demographic Characteristics of U.S. Hispanic Ethnicity Types

	A-Symbolic Hispanic	Symbolic Hispanic	Strong Hispanic	Weak Hispanic	Sig.
	%	%	%	%	
Gender					.652
Female	45	52	50	46	
Male	55	48	50	54	
Age					.179
18-20	11	12	6	16	
21-24	10	7	12	9	
25-34	28	35	29	28	
35-49	30	23	31	28	
50+	21	23	22	19	
Refused	0	0	0	0	
Language Preference					.017
Spanish	53	61	62	68	
English	47	39	38	32	
Acculturation Level					.000
AIGI	23	23	35	37	
AIGII	43	48	42	35	
AIGIII	20	7	7	12	
Refused	14	22	16	16	
Marital Status					.223
Single	31	45	29	35	
Married	59	42	56	52	
Divorced	8	13	12	10	
Refused	2	0	3	3	

Table 4.7: Continued

	A-Symbolic Hispanic	Symbolic Hispanic	Strong Hispanic	Weak Hispanic	Sig.
	%	%	%	%	
Education Level					.140
Elementary	10	3	11	9	
Jr. High	13	23	18	22	
Some High School	15	29	16	18	
Sr. High	19	23	17	20	
Some College/Jr. College	15	10	13	13	
College Graduate	14	10	12	9	
Post Graduate Work	5	0	2	3	
Technical/Trade School	2	0	2	2	
No Formal Schooling	1	2	1	1	
Refused	6	0	8	3	
Income Level					.377
Less than 10K	6	13	11	10	
10K < 20K	15	16	11	15	
20K < 30K	15	19	10	18	
30K < 40K	10	10	12	9	
40K < 50K	6	10	8	6	
50K < 75K	10	7	8	4	
75K < 100K	5	0	6	2	
100K +	2	2	2	2	
Refused	31	23	32	34	

Table 4.7 shows that the clusters are similar with respect to all but the two language-based characteristics. In fact, U.S. Hispanic ethnicity, as measured by Pan-Hispanic familism and Pan-Hispanic ethnic identity, appears relatively independent of demographic characteristics. (It should be noted here that language preference and AIG level are similarly measured because AIG level is determined by language preference in four different contexts.).

CLUSTER COMPARISONS

Brand Attitude Items

To investigate possible cluster differences in terms of brand attitudes, a one-way ANOVA was conducted treating the four clusters as an independent variable and the 11 brand attitude items as dependent variables. Table 4.8 presents the individual brand attitude (BA) items and their labels. Table 4.9 presents the means and p values for the six brand attitude items for which significance was detected.

Table 4.8: Brand Attitude Items

Brand Attitude Items	Label
I only buy products with brand names that I am familiar with.	BA1
I tend to buy the same brands now that were bought in my home when I was growing up.	BA2
It is risky to buy brands that I am unfamiliar with.	BA3
For products I buy regularly, I tend to favor one or two brands.	BA4
I buy only prestigious/name brands	BA5
I prefer brands which speak to me in my language	BA6
I am usually one of the first ones among my friends and family to try new products and services	BA7
Once I am comfortable with a product or service I tend to keep using it regardless of new inventions.	BA8
I am more likely to buy a product or service advertised in a Latino oriented publication or program.	BA9
I usually buy brands that are on sale or have coupon discounts.	BA10
I'm willing to pay more for a product/service that I believe to be higher quality.	BA11

Table 4.9: Mean scores on Brand Attitude Items

	Means Score: U.S. Hispanic Ethnicity Type				
Item	A-Symbolic Hispanic	Symbolic Hispanic	Strong Hispanic	Weak Hispanic	Sig.
BA1	3.2	3.5	3.6	3.3	.001
BA4	3.6	3.4	3.9	3.5	.000
BA8	3.7	3.8	4.0	3.6	.000
BA9	2.7	2.5	3.3	3.0	.000
BA10	3.6	3.3	3.9	3.6	.000
BA11	3.7	3.5	3.9	3.6	.009
Average	3.4	3.3	3.8	3.4	.000

The content of each brand attitude item lends itself toward a general feeling about brand loyalty. The average score was computed by summing the items and dividing by six. A one-way ANOVA was conducted on the average score to test for significant differences across the four clusters. The most interesting difference between the clusters is that the Strong Hispanic group has the highest average score across significant items, and these averages were significantly higher than those of the other three groups ($p = .000$). This suggests that individuals of this U.S. Hispanic ethnicity type have more positive brand attitudes than do other U.S. Hispanic ethnicity types and may therefore be more brand loyal. Given the significant differences between the four U.S. Hispanic ethnicity types, a post-hoc test was conducted to see where the differences lay. Results show that the Strong Hispanic group average score for the six items (BA1, BA4, BA8-BA 11) was significantly different from the A-Symbolic ($p = .000$), Symbolic ($p = .000$), and Weak Hispanic ($p = .000$) groups.

Family Influence on Products and Services Purchased

A one-way ANOVA was conducted to investigate possible cluster differences between the four U.S. Hispanic ethnicity types in relation to the following two questions: 1) My children have a major influence on the products/services I purchase (Child), and 2)

My spouse or significant other has a major influence on the products/services I purchase (Spouse). Table 4.10 below reveals significant difference for the clusters on the two items.

Table 4.10: Mean Scores on Family Influence on Purchase of Services or Products Items

	Means Score: U.S. Hispanic Ethnicity Type				
Item	A-Symbolic Hispanic	Symbolic Hispanic	Strong Hispanic	Weak Hispanic	Sig.
Child	2.9	2.9	3.3	3.1	.007
Spouse	3.0	2.8	3.5	3.1	.001
Average	2.9	2.8	3.4	3.1	.000

Although these two items do not represent a particular scale of family influence on the purchase of services or products, they do shed light on behaviors related to the four U.S. Hispanic ethnicity types. The average score was computed by summing the two items and dividing the sum by two. A one-way ANOVA was conducted on the average to test for significant differences across the four clusters. Analogous to the brand attitude items, Strong Hispanics have the highest average score on the two items compared to the other three clusters ($p = .000$). It is possible that the high grand mean is associated with the high familism score for Strong Hispanic ethnicity. Also of note here is that the Symbolic U.S. Hispanic ethnicity type again has the lowest grand mean score.

Media and Language

The next comparison between the four U.S. Hispanic ethnicity types concerned preferred language and number of hours in a seven-day period spent with a particular medium in either English or Spanish. A one-way ANOVA was conducted to investigate possible cluster differences between the four U.S. Hispanic ethnicity types and nine

media questions. Table 4.11 presents the individual media questions and their labels. Table 4.12 presents the significant results only.

Table 4.11: Media Items

Media Items	Label
Do you watch television in...	Media1
In a typical seven-day period, how many hours of Television do you watch in English?	Media2
In a typical seven-day period, how many hours of Television do you watch in Spanish?	Media3
And in the same typical seven-day period, how many hours do you spend reading newspapers in English?	Media4
And in the same typical seven-day period, how many hours do you spend reading newspapers in Spanish?	Media5
And in the same typical seven-day period, how many hours do you spend reading magazines in English?	Media6
And in the same typical seven-day period, how many hours do you spend reading magazines in Spanish?	Media7
I prefer to be advertised to in English only	Media8
I prefer to be advertised to in Spanish only	Media9

Table 4.12: Mean Scores on Media Use and Language

	Means Score: U.S. Hispanic Ethnicity Type				
Item	A-Symbolic Hispanic	Symbolic Hispanic	Strong Hispanic	Weak Hispanic	Sig.
Media1	3.2	3.2	2.9	2.8	.001
Media2	9.3	11.9	9.9	8.9	.015
Media3	8.3	10.1	9.6	8.9	.008
Media5	1.7	2.2	2.6	1.9	.001
Media9	3.2	3.2	2.8	3.0	.014

The results provide information on the media behaviors of the four U.S. Hispanic ethnicity types. In relation to Media 1, the A-symbolic and Symbolic groups watch TV in Spanish and English almost equally. On the other hand, the Strong and Weak Hispanic groups tended to watch TV in Spanish more than English. An interesting point about Media 1 is that although there is a significant difference among the groups, all scores appear to range from Spanish more than English to Spanish and English equally. This

suggests that the viewing habits of the four groups switch between Spanish and English. In terms of Media 2 and Media 3, the Symbolic Hispanic group watches the most television in English in a seven-day period, almost 12 hours on average, and Spanish, at 10 hours on average. Another interesting point on these items is that although the Strong and Weak Hispanic groups tended to watch TV in Spanish more than English, the groups spent on average 9 to 10 hours in a seven-day period watching TV in English (Media2) and in Spanish (Media3). In terms of the number of hours spent reading a Spanish language newspaper (Media5, where 1 = 0 hours and 16 = 21+ hours), the Strong Hispanic ethnicity group spent more hours in a seven-day period doing so. Finally, it is interesting to note that in relation to preference for advertisements in Spanish (Media9, where 1 = Spanish Only to 5 = English Only), the Strong Hispanic group had a preference for advertisements in Spanish more than English, whereas the other three groups preferred to be advertised to in both languages about equally.

Relationship among Operationalizations

There are a few advantages of the proposed operationalization of U.S. Hispanic ethnicity in relation to previous operationalizations. First, the proposed operationalization was developed and founded on theory. That is, as approached in this dissertation, U.S. Hispanic ethnicity was founded on a two-dimensional conceptual definition of ethnicity that led to an operational definition. All previous operationalizations of U.S. Hispanic ethnicity appear to have been based on a conceptual definition of ethnic identity alone. Second, the proposed operationalization treats ethnicity as a continuous construct, which previous operationalizations failed to do.

The following section discusses the relationships between the proposed operationalization of U.S. Hispanic ethnicity and the following three commonly used operationalizations- self-identity, language preference, and preference of ethnic label. A

comparison will help shed light on how the proposed operationalization differs from the previous operationalizations.

Proposed Operationalization versus Self-identity

Self-identity is an approach often used to select Hispanic samples in the United States. Often, sample selection takes place in two steps. In the first step, individuals or potential study participants are asked to select the ethnic group with which they identify. In the second step these individuals are then presented either a series of questions or a single question designed to assess their strength of identification with the ethnic group selected. Once their strength of ethnic identity has been assessed, researchers have dichotomized strength into low/weak and high/strong (e.g., Donthu & Cherian, 1992, 1994). It is important to note that neither ethnic self-identity nor strength of ethnic identity is a measure of ethnicity; they are only able to assess feelings about the ethnicity with which one identifies.

The proposed operationalization of U.S. Hispanic ethnicity goes beyond the self-identity method by assessing cultural values as well as ethnic identity. This is important because it begins to move in the direction of assessing ethnicity, not just ethnic identity. Table 4.13 presents the cross tabulation between the four clusters and Pan-Hispanic ethnic identity. For the purpose of this comparison, ethnic identity has been dichotomized using a median split, as in some previous studies. The Pearson Chi-Square was significant, $p = .000$. This would be expected given that the four clusters were created based on a combination of the strength of ethnic identity scale and familism.

Table 4.13: Proposed Operationalization versus Self-identity

U.S. Hispanic Ethnicity Type	Ethnic Identity		Total
	Low	High	
A-Symbolic Hispanic	48 (27%)	127	175
Symbolic Hispanic	11 (35%)	20	31
Strong Hispanic	256 (100%)	0	256
Weak Hispanic	38 (15%)	222	260
Total	353	369	722

Dichotomization based on a median split was used with strength of ethnic identity to show how this common practice does not fully capture ethnicity. Table 4.13 first reveals that each of the four U.S. Hispanic ethnicity types is comprised of individuals at both the low and high ends of the dichotomized Pan-Hispanic ethnic identity scale. In addition, each of the four groups is comprised of different percentages of low and high identifiers. These varying percentages of low identifiers in each group reveal the complexity of ethnicity. That is, when using strength of ethnic identity alone there are counter intuitive results, i.e., Strong Hispanics consisting of 100% low identifiers. In short, using strength of ethnic identity alone does not provide a clear picture of the complexity of ethnicity.

Proposed Operationalization versus Language Preference

Language preference/dominance has been used previously as an operationalization of U.S. Hispanic ethnicity (e.g., Delener & Nelankavil, 1990; Dolinsky & Feinberg, 1986; Koslow, Shamdasani, & Touchstone, 1994; O'Guinn, Faber, & Meyer, 1985; O'Guinn & Meyer, 1984). The main weakness is that it would count U.S. Hispanics who do not speak or prefer Spanish as non-Hispanic. Table 4.14 presents the cross tabulation between the proposed operationalization versus language preference as defined by respondents' preference for language in which to use in the telephone interview. The Pearson Chi-Square was significant, $p = .017$.

Table 4.14: Proposed Operationalization versus Language Preference

U.S. Hispanic Ethnicity Type	Language Preference		Total
	Spanish	English	
A-Symbolic Hispanic	92	83 (47%)	175
Symbolic Hispanic	19	12 (39%)	31
Strong Hispanic	159	84 (33%)	256
Weak Hispanic	176	84 (32%)	260
Total	446	276	722

Table 4.14 first reveals that each of the U.S. Hispanic ethnicity types is almost equally comprised of both Spanish-preferred and English-preferred individuals. In terms of language preference, each of the four groups contains roughly the same percentage of English-preferred respondents. In previous research, it is quite likely that English-preferred individuals might not have been considered Hispanic and excluded from studies. Again, using just language preference would not truly capture the complexity of ethnicity, as the proposed operationalization captures the complexity of ethnicity in that each group contains both Spanish-preferred and English-preferred U.S. Hispanics.

Proposed Operationalization versus Ethnic Label Preference

Preferred ethnic label is another assessment of ethnicity using self-identification. The data were coded so that the study participants were divided into those individuals who selected some type of Hispanic/Latino/a label and those who chose no label at all. In previous research, such measures were often used prior to the assessment of strength of identification. Table 4.15 presents the cross tabulation for cluster membership and ethnic label. The Pearson Chi-Square was not significant, $p = .409$.

Table 4.15: Proposed Operationalization and Ethnic Label Preference

U.S. Hispanic Ethnicity Type	Label		Total
	Hispanic	None	
A-Symbolic Hispanic	115	59 (34%)	174
Symbolic Hispanic	23	7 (23%)	30
Strong Hispanic	179	77 (30%)	256
Weak Hispanic	188	70 (27%)	258
Total	505	213	718

Table 4.15 first shows that each of the U.S. Hispanic ethnicity types is comprised of individuals who prefer and do not prefer a Hispanic label. Analogous to strength of ethnic identity, identification with a Hispanic label says more about ethnic identity and very little about ethnicity. Each of the four groups contains almost equal numbers of individuals who do not prefer any type of Hispanic label. Again, label preference is not capable of capturing the complexity of U.S. Hispanic ethnicity. As in the case of language preference, it is quite likely that individuals who prefer no Hispanic label would have been excluded from studies.

SUMMARY AND DISCUSSION

Confirmatory factor analysis was conducted on the Pan-Hispanic familism and Pan-Hispanic ethnic identity scales as a check on the factor structures previously derived. Cronbach's alpha for the five-item Pan-Hispanic Familism Scale for the dissertation sample was .82; for the six-item Pan-Hispanic Ethnic Identity Scale it was .78.

Research question 1, "What is the relationship between strength of ethnic identity and familism?", was addressed. The estimated unattenuated correlation between strength of ethnic identity and familism was .46. The correlation suggests the complexity of ethnicity, as neither familism nor ethnic identity alone may capture ethnicity. K-means cluster analysis was conducted to assess research question 2, "Can U.S. Hispanics be

meaningfully grouped based on the joint distribution of their scores on Pan-Hispanic familism and Pan-Hispanic ethnic identity?" The results suggest that the answer to the question was "yes." Cluster analysis strongly suggested the existence of four clusters based on study participants' responses to the Pan-Hispanic familism scale and the Pan-Hispanic ethnic identity scale. In addition, based on the mean relative score for each cluster on the two variables, each of the clusters could be meaningfully described in terms of the theoretical clusters presented in Figure 3.1. The final research question addressed was, "How does the proposed operationalization of U.S. Hispanic ethnicity relate to selected brand attitudes and behaviors?" Results showed that the four U.S. Hispanic ethnicity types significantly differed on the items of interest, supporting the viability of the cluster compositions and underlying theory. A discussion of the results is presented in the section below.

In Table 4.7, the results suggest that the four U.S. Hispanic ethnicity types are independent of gender, age, marital status, education level, and income level (i.e., no-significant relationships exist). This suggested independence is a strength for the proposed operationalization of U.S. Hispanic ethnicity, as group membership is not a result of the demographic characteristics considered. However, there were two (related) variables for which significance was found, language preference for the study and acculturation level. These two variables are related because both are measured by overall language preference.

The most counterintuitive result is seen with the Weak Hispanic group (relatively low scores on both Pan-Hispanic Familism and Pan-Hispanic Ethnic Identity). Results indicate that this group had the highest percentage of individuals who preferred to have the survey administered in Spanish as well as the highest percentage of individuals considered Spanish dominant as defined by AIG. These findings are counterintuitive at

first, as one would expect that Weak Hispanics would not have a preference for Spanish. On deeper consideration, however, the possibility of such a finding is not difficult to explain. In explaining these findings, two points must be recalled. One is that the discriminant function analysis suggested that familism carried more weight in determining the clusters. The second point is that the unattenuated correlation between Pan-Hispanic familism and Pan-Hispanic ethnic identity is .46.

The discriminant analysis strongly suggests that familism played a stronger role than ethnic identity in cluster formation. Furthermore, previous studies on familism have shown it to be independent of language dominance/preference and country of origin (e.g., Marin & Marin, 1991). Moreover, Duck (1994) stated that individuals from the same culture might not necessarily possess cultural values to the same extent. The correlation between Pan-Hispanic familism and Pan-Hispanic ethnic identity imply that one variable is neither fully captured nor ignored by the other. In conjunction, these facts help explain the results for language preference by U.S. Hispanic ethnicity type, as there is no reason to assume a positive relationship between language preference and familism and ethnic identity.

In Table 4.9, mean scores on brand attitude items for the four U.S. Hispanic ethnicity types, results indicate that the Strong Hispanic ethnicity type had the highest mean score. Although it is recognized that these items are not a measure of brand loyalty, they do suggest that Strong Hispanic ethnicity types may be more inclined towards brand loyalty than the other groups. This adds to the knowledge of Hispanic consumer behavior by not simply asking if U.S. Hispanics are brand loyal or not, but by critically asking which type of U.S. Hispanic is more likely to be brand loyal. For example, Deshpande, Hoyer, and Donthu (1986) found that strong Hispanic identifiers were more brand loyal than weak Hispanic identifiers. Results from this study show that

when considering familism, strong Hispanic identifiers are can be further distinguished by their possession of familism, and the distinction reveals that U.S. Hispanics high on both familism and ethnic identity are more likely to be brand loyal. Results from this study suggest that the lack of consensus on the relationship between Hispanic ethnicity and brand loyalty may stem from how U.S. Hispanic ethnicity has been operationalized. That is, the previous contradictory findings may be the result of the weaknesses of ethnic self-identity (i.e., temporal, dynamic, situational, and susceptible to being symbolic) as an operationalization of U.S. Hispanic ethnicity.

Another interesting finding presented in Table 4.9 is the similarity between A-Symbolic, Symbolic, and Weak Hispanics. Post-hoc results indicated that the Strong Hispanic group score was significantly different from these three groups. However, the post-hoc results indicated that these three groups did not significantly differ from each other. Thus, their similar grand mean scores may be related to ethnic identity, as each group had a lower average score on familism than did the Strong Hispanic group.

In providing a discussion of the implications of the results concerning family influence on the purchase of services, it is important to highlight a couple of the facts concerning the demographic characteristics of the four U.S. Hispanic ethnicity types. First, each of the four U.S. Hispanic ethnicity types contained about the same number of men and women. Second, there was no significant difference between the four U.S. Hispanic ethnicity types on marital status. That is, each group contained roughly the same percentage of individuals who reported being single, married, divorced, and widowed. These two factors have implications for the interpretation of the results and comparison with studies such as Webster (1994).

The mean scores for family influence on purchase of services or products items reported in Table 4.10 reveal that the Strong Hispanic group may be more influenced by

other family members (spouse and child/children) in purchase of goods and services than the remaining three groups. These findings offer updated knowledge on the role of family in purchase decisions for U.S. Hispanics. The results in Table 4.10 can only be discussed in terms of the Webster (1994) study on the decision making process for U.S. Hispanics. Her results suggested that high ethnic-identified couples were more husband-dominant in the decision-making process than were low ethnic identified couples. Although the results of this study cannot be directly compared to Webster's study, they do shed light on the decision-making process for U.S. Hispanics. It is no surprise that the Strong Hispanic group has the highest scores for both items. This result adds to Webster (1994) in that she only looked at ethnic identity in relation to the decision-making process. This study augmented ethnic identity with familism in addressing the issue of family influence on purchase decisions. Furthermore, given that each of the four U.S. Hispanic ethnicity types were comprised of roughly the same number of individuals across the marital status types, it appears that married, single, divorced, and widowed men and women are influenced by other family members. However, unlike Webster (1994), it cannot be determined form this study whether the decision-making process for the four U.S. Hispanic ethnicity types is or is not egalitarian. The results only indicate an influence of some type by both child/children and spouse across all U.S. Hispanic ethnicity types and marriage status types.

The mean scores on media use and language presented in Table 4.12 provide interesting results. In terms of whether the groups watch television in Spanish or English (Media 1), the Strong Hispanic and Weak Hispanic groups tended to watch TV in Spanish more than English. This may seem intuitive for the Strong Hispanic group and counterintuitive for the Weak Hispanic group. As noted earlier, the reason for the

counterintuitive results may be related to the independence between the combination of language dominance and levels of familism and ethnic identity.

In terms of Media 1, it appears that all groups switch between watching television in Spanish and English. This is interesting because it suggests that both Spanish and English media can be used to communicate with the U.S. Hispanic ethnicity groups defined in this study. Also, it provides a deeper understanding of the combined role of ethnic identity, familism, and language preference in media preference, i.e., there is no strong preference by any group for watching television in Spanish only or in English only. This result is counter to Deshpande, Hoyer, and Donthu (1986), who reported that language of media preference appeared to be influenced by the relative strength of ethnic identity. It appears that the combination of these three variables has a similar level of influence on media behaviors as evidenced by the apparent fluidity of the groups watching both Spanish and English language television.

In terms of the amount of time in a seven-day period spent watching television in English (Media 2), Table 4.12 reveals that Weak Hispanics watch the least amount of television in English and that the Symbolic Hispanic group watches the most. However, in terms of the amount of time in a seven-day period spent watching television in Spanish, Table 4.12 reveals that A-Symbolic Hispanics watch the least and Symbolic Hispanics watch the most television. The results of these two items (Media 2 and Media 3) augment the findings for Media 1 above. That is, not only do the four groups tend to watch both Spanish and English television, each group tends to spend about the same amount of time watching television in both languages. The implications of these findings are similar to those for Media 1. Marketing and marketing communications managers should consider the relationship between the U.S. Hispanic ethnicity types and media behaviors as a complex one. It is no longer a simple issue of choosing to target U.S.

Hispanics with Spanish language television only. However, as the next paragraph shows, this may not be the case for newspapers.

In terms of the amount of time in a seven-day period spent reading a Spanish language newspaper (Media 5), Table 4.12 reveals that the Strong Hispanics had the highest number of hours (about 2.5). The other three groups spent less than 2.5 hours in a seven-day period. The results here do not reveal a complex relationship with newspapers. Although all groups read Spanish language newspapers, the amount of time was quite low. This result implies that in using Spanish language newspapers as a vehicle to reach U.S. Hispanics, communications should be tailored to suit the Strong Hispanic ethnicity types.

In terms of a preference to be advertised to in Spanish only (Media 9), Table 4.12 reveals that the Strong Hispanic group had the highest score, significantly different from the other three groups. Thus, group members tended to "agree" with the preference while the other groups tended to "neither agree nor disagree." These results also support the complex relationship issue, as the range of responses for all groups spanned from "agree" to "neither agree nor disagree," suggesting some preference for both advertisements in Spanish and English. These results make sense given the results of Media 1, Media 2, and Media 3, where there were complex behaviors in terms of language in which to watch television and amount of time spent with Spanish television and English television.

There were three previous operationalizations of U.S. Hispanic ethnicity with which the dissertation operationalization was compared. The comparisons were between the combination of familism and ethnic identity with ethnic identity alone (dichotomized to low and high identifiers), language preference (English versus Spanish), and choice of a Hispanic label (Hispanic based label versus no Hispanic label). The goal of the

comparisons was to show how the sample would have differed if previous operationalizations had been used.

In terms of comparing the dissertation operationalization with ethnic identity, Table 4.13 revealed some counterintuitive results, i.e., the Weak Hispanic ethnicity type contained 85 percent of highly identified individuals. These counterintuitive findings are more than likely the result of the difference between how the clusters and low and high-identified groups were created. In the case of low and high ethnic identity groups, the two groups were created by arbitrarily dividing the sample in half, as is commonly done using a median split. In this case, low identifiers were defined by a score of 1 to 2.499, while a score of 2.5 and above defined high identifiers. However, cluster analysis does not take such a simple and arbitrary approach in forming clusters on the two variables. On the contrary, it uses a complicated algorithm (see Cheng & Milligan, 1996) in determining group membership. Furthermore, an individual's familism and ethnic identity factor score (as opposed to his or her simple raw score) was used in the cluster analysis. This difference in the creation of the groups more than likely accounts for the counterintuitive revelations (i.e., the Weak Hispanic group having the highest number of high identifiers). The main point of this comparison was to show that a simple dichotomization of a popular operationalization of ethnicity would have resulted in only 2 groups and would have completely ignored cultural values. The implication of this comparison is that ethnic identity alone may not be the best way to operationalize such a complex construct of ethnicity. This comparison implies that although the dissertation operationalization is by no means the best, it is a start in the right direction, as ethnicity is being measured as a complex and continuous construct. This is supported by the observance of the four U.S. Hispanic ethnicity types and their complex consumer and media behaviors.

Table 4.14 presents a comparison between the dissertation operationalization and language preference. Here the language groups were created by splitting the sample into those who preferred to participate in the study in Spanish and those who preferred to participate in the study in English. As in the case of ethnic identity, there are counterintuitive revelations, such as the Weak Hispanic group having the largest number of Spanish-preferred individuals. The distribution of language for the other three groups makes more sense. However, it is important not to forget that the four U.S. Hispanic ethnicity types were the result of a far more complex statistical process, commensurate with the construct it is assessing. This crosstabulation between the two methods suggests that ethnicity cannot be completely assessed by language use alone, and had this been the case, about half of the sample would not have been included in the study. This implies that marketers and advertisers need to be aware that many U.S. Hispanics who do not speak or prefer Spanish can possess a high level of familism and ethnic identity. Likewise, it is possible that those who speak or prefer Spanish may possess low levels of familism and ethnic identity. This suggests that marketing and marketing communications managers should not count on a simple question of language preference as an adequate reflection of a complex construct such as ethnicity. Doing so may lead to biased samples and confounded results.

The final comparison was between the proposed operationalization and a preference for a Hispanic-based label or non-Hispanic based-label. The results in Table 4.15 show how the sample would have been configured had only Hispanic label preference been used to operationalize ethnicity. In this case 213 individuals would not have been considered Hispanic, creating the possibility of a biased sample and misleading or confounded results. In addition, this comparison further supports the inability of ethnic identity to assess ethnicity. The implications for marketers and

advertisers is that just as in the case of language preference, the possession or lack of possession of familism and ethnic identity has very little to do with the preference for a Hispanic label or non-Hispanic label.

Overall, these three comparisons suggest that far more is gained and revealed when operationalizing ethnicity using the proposed operationalization. Results suggest that simple ethnic identification, language preference, and preference for a Hispanic label is not associated with ethnicity. A major advantage of the proposed operationalization is that it may be less susceptible to contextual influence, unlike ethnic identity, language preference, and preference for a Hispanic label. The counterintuitive results may simply be a clarification of what has not previously been considered. That is, researchers may have a tendency to force preconceived ideas on data based on studies that inadequately operationalized U.S. Hispanic ethnicity. Perhaps what at first may appear counterintuitive in this study may be the norm as more sophisticated research on U.S. Hispanic ethnicity is conducted in the future.

CHAPTER 5

Summary of Findings

CONCLUSIONS

This dissertation is based on the belief that researchers should take an advanced approach to the conceptualization and operationalization of ethnicity in general and U.S. Hispanic ethnicity in particular. In the past, most researchers relied on common but over simplified operationalizations that ranged from self-identity to behaviors to surname. Although past operationalizations of U.S. Hispanic ethnicity have their merits, they are not theoretically founded. The results of this dissertation suggest that ignoring theory in assessing ethnicity has important consequences.

The primary purpose of this dissertation was to operationalize ethnicity as a latent construct using two continuous variables. Toward this goal the traditional scientific method was used as a guideline for operationalizing ethnicity of U.S. Hispanics. This included the development of a conceptualization of ethnicity (ethnicity is comprised of both ethnic identity and culture), the development of a theoretical definition of ethnicity (at the level of the individual, U.S. Hispanic ethnicity is the combination of ethnic identity and possession of familism), and the development of an operational definition of ethnicity (U.S. Hispanic ethnicity was measured with the Pan-Hispanic familism scale and the Pan-Hispanic ethnic identity scale). From this foundation the dissertation study addressed three research questions. The first research question investigated the relationship between familism and ethnic identity. This is an important question to investigate, as there has been a dependence on ethnic self-identification and apparent avoidance of Hispanic cultural values when operationalizing U.S. Hispanic ethnicity.

This dependence implies a number of assumptions, none of which appear to have been tested empirically. First, it assumes that ethnic identity and ethnicity are the same construct. The literature review and study results provide evidence that this is not the case. A second assumption is that ethnic identity is an equivalent measure of core cultural values. The literature review and results of this study provided evidence against this implied assumption. With this in mind, the first research question was to directly question these two assumptions by considering the relationship between ethnic identity and the core cultural value of Hispanic familism.

The results from addressing the first research question strongly suggest there is no basis for assuming that ethnic identity is either an equivalent measure of ethnicity or core cultural values. Thus, ethnic identity alone should not be used as a single measure of the construct of ethnicity. The results also support the conceptual definition of ethnicity, which essentially states that ethnicity is comprised of both ethnic identity and core cultural values. The literature review and results suggest that because previous operationalizations of ethnicity are simplistic and theoretically incomplete, they are inadequate operationalizations of ethnicity.

The second research question was also addressed. It can be concluded from this study that the U.S. Hispanic market can be a meaningfully segmented based on the combination of responses to the Pan-Hispanic familism and Pan-Hispanic ethnic identity scales. The K-means cluster analysis resulted in four clusters whose membership was based on Pan-Hispanic familism and Pan-Hispanic ethnic identity scale scores. The resulting clusters closely matched those in Figure 3.1, supporting the theoretical model of U.S. Hispanic ethnicity. The A-symbolic Hispanic ethnicity cluster (Cluster 1) was comprised of individuals with a higher relative score on familism than on ethnic identity. The Symbolic Hispanic cluster (Cluster 2) was comprised of individuals with relatively

higher scores on ethnic identity than familism. The Strong Hispanic cluster (Cluster 3) was comprised of individuals with relatively high scores on both familism and ethnic identity. Finally, the Weak Hispanic cluster (Cluster 4) was comprised of individuals with relatively low scores on both familism and ethnic identity. Finally, through the four clusters ethnicity was shown to be independent of demographic characteristics, such as age, gender, education and income, providing further support for the viability of the proposed conceptualization and operationalization.

In addition, these four clusters significantly differed on their mean scores for a number of brand attitude items, media usage and language preference of media used, and the influence of family on purchase behavior. These results add further support for the soundness of the conceptual, theoretical, and operational definitions of U.S. Hispanic ethnicity as well as utility of the theoretical model of U.S. Hispanic ethnicity.

The third and final research question compared the proposed operationalization of U.S. Hispanic ethnicity to three previously used operationalizations of U.S. Hispanic ethnicity, strength of self-identification, language preference, and Hispanic label preference. The comparison was conducted in terms of samples that would be produced by the respective approaches. That is, how the clusters differed from previous operationalizations in terms of composition of the samples was studied. In general, the comparisons showed that the previous operationalization did not capture the complexity of ethnicity and would have defined a large number of the study participants as not being Hispanic. Also, each of the previous operationalizations ignored the role of the cultural value of familism as a meaningful and important component of U.S. Hispanic ethnicity. In the comparison with self-identity, there would have only been two groups based on identity, 353 low identifiers and 369 high identifiers. The problem with this operationalization, especially given the correlation between ethnic identity and familism,

is that it ignores a most important aspect of ethnicity, cultural values. In the comparison with language preference and preferred ethnic label, only a portion of the sample would have been counted as Hispanic, those who preferred Spanish (n = 446), and those who preferred a Hispanic label (n = 505). The proposed operationalization of U.S. Hispanic ethnicity provides more information about individual U.S. Hispanics than do previous operationalizations.

THEORETICAL IMPLICATIONS

The first and most important theoretical implication is that a theoretically sound operationalization of ethnicity in general and U.S. Hispanic ethnicity in particular was presented and tested. In terms of theory, the concept of ethnicity was first defined as a universal construct, i.e., in a manner that applies to any ethnicity. In terms of U.S. Hispanics, the general construct was adapted to define and assess ethnicity for U.S. Hispanics. The operationalization proposed in this dissertation may advance research on ethnicity beyond the use of simplistic and dynamic operationalizations of ethnicity such as ethnic identity. As stated earlier, although the operationalization presented in this dissertation may not be the best, it is an improvement over current and previous operationalizations and provides support for a general direction in which research on ethnicity and U.S. Hispanic ethnicity might proceed.

A second important theoretical implication is the existence of the four theoretical U.S. Hispanic ethnicity types resulting from the theoretical definition of U.S. Hispanic ethnicity. The four theoretical groups provide the foundation for advancing the question of within group comparisons of U.S. Hispanics beyond the simple country-of-origin, language preference, or level of ethnic identity variables. Furthermore, these theoretical groups provide the basis for segmenting the U.S. Hispanic market. This in turn may

provide the basis for reconsideration of previous knowledge of U.S. Hispanic consumer behavior.

MANAGERIAL IMPLICATIONS

Results of the dissertation study revealed that U.S. Hispanic ethnicity could be more soundly theorized by defining it as a complex, continuous construct. This result strongly implies that marketing and marketing communications managers should reconsider how ethnicity is defined in studies they might be using as a basis for marketing/marketing communications expenditures. Doing so could make better use of money being spent on reaching the U.S. Hispanic market.

Operationalizing U.S. Hispanic ethnicity as the combination of familism and ethnic identity resulted in four U.S. Hispanic ethnicity types reflective of the four theoretical U.S. Hispanic ethnicity types presented in Figure 3.1. The existence of these groups has profound managerial implications. First, marketing and marketing communications managers can more clearly see that they cannot target the U.S. Hispanic market as one monolithic segment. They must more precisely target different types of U.S. Hispanics within the overall market. In other words, these U.S. Hispanic ethnicity types strongly suggest that marketing and marketing communications managers should reconsider their views of the U.S. Hispanic market, starting with the four U.S. Hispanic ethnicity types. Finally, the demographic characteristics of the four U.S. Hispanic ethnicity types reveal a complex composition, one that sheds light on the question of brand loyalty among U.S. Hispanics and provides new considerations of the role of language and media use across the four groups. All of these issues may effect when, where, how, and which type of U.S. Hispanic marketing and marketing communications managers approach. Gaining insight into the U.S. Hispanic ethnicity types will provide

U.S. Hispanic marketing and marketing communications agencies with the necessary tools for competing for limited marketing and advertising expenditures.

In terms of brand attitude, marketing and marketing communications managers and marketing academics are provided a possible solution to the lack of consensus concerning brand loyalty and U.S. Hispanics. Based on this study, the brand loyalty issue may be related to how U.S. Hispanic ethnicity was previously operationalized. The results suggest that the real question is not are U.S. Hispanics brand loyal, but which type of U.S. Hispanic is brand loyal. Perhaps the studies that found U.S. Hispanics to be brand loyal were primarily comprised of individuals that would be considered Strong Hispanics. Likewise, perhaps the studies that found no support for the brand loyalty of U.S. Hispanics were primarily comprised of individuals who would be considered Symbolic Hispanics. Although this is a bit more than conjecture, the possibility of this being true may provide the impetus for conducting further research on this contentious issue. Further research on this issue may allow for a greater understanding of what brand loyalty means within each of the four U.S. Hispanic ethnicity types. With such research, marketing and marketing communications managers will be better able to use such information in reaching the appropriate U.S. Hispanic ethnicity types.

In terms of watching television in either English or Spanish, the study results revealed a preference for one language over the other within each of the four U.S. Hispanic ethnicity types. However, the results also revealed that the preference did not exclude watching television in the secondary language. That is, none of the four groups answered such that they watched television in Spanish only or English only, but either watched Spanish more than English, Spanish and English equally, or English more than Spanish. This has great implications for media expenditures for the U.S. Hispanic market. For example, this result suggests that marketers may be able to reach most of the

U.S. Hispanic ethnicity types by advertising in both Spanish and English television channels.

In terms of the number of hours spent watching television in Spanish and English, respectively, each of the four U.S. Hispanic ethnicity types spent about the same amount of time watching television in both languages. This finding may imply a change in media behavior for U.S. Hispanics, as early research suggested a preference for watching primarily Spanish language television only. As in the paragraph above, this may have great implications for media expenditures, in that both Spanish and English language programming should be considered.

In terms of a preference for being advertised to in Spanish only, the results indicated that the Strong Hispanic group tended to prefer to be advertised to in Spanish only. The remaining three groups, however, were more neutral, suggesting a preference for being advertised to in either Spanish or English. However, upon closer consideration, it is apparent that the responses for all groups ranged from "agree" to "neither agree nor disagree." This range of responses implies that marketing and marketing communications managers may want to consider the effectiveness of advertisements in both English and Spanish. This result is consistent with the watching of both Spanish and English language television and the amount of time spent watching television in both languages by all the four U.S. Hispanic ethnicity types.

LIMITATIONS

Methodology

Although this study produced interesting findings, there are limitations that should be considered. First, the data were collected by means of a telephone survey. One limitation of telephone surveys is that they are not truly random, as they may be

limited to those who are more likely to answer the phone in a particular home. A second limitation is that U.S. Hispanics in general do not have the same level of access to telephones as do non-Hispanic Whites. Another possible limitation is that respondents may not have as good an understanding of a question as they would if they were reading the questions themselves or if a personal interview was available to facilitate understanding. However, the marketing research company attempted to address these limitations by implementing selection criteria. One of the primary ways to avoid telephone survey limitations is to set up quotas. There were quotas for males and females, different age groups, and census regions. In an attempt to make the questions as understandable as possible, the surveys were conducted in the language choice of the respondents and questions were repeated by the interviewers as many times as required by the respondents.

There are also possible survey question limitations. That is, respondents were guided to respond to certain questions that were believed to capture the constructs of interest. The items used in the survey may have indeed adequately captured the constructs. However, there may be other combinations of items that could improve on the measurements of the constructs of interest. Other methodologies, such as focus groups or open-ended questions, may better capture the constructs of interest, or would at least serve to improve the current instruments, a topic discussed next.

A final limitation is that the recruitment of the dissertation sample did rely in part on some of the previous operationalization criticized, such as surname for the random digit dialing and self-identity once a household was reached. A complimentary approach would be to investigate the level of U.S. Hispanic ethnicity in the total United States population. This could be achieved by contacting a random sample of U.S. adults and

administering the Pan-Hispanic Familism Scale and the Pan-Hispanic Ethnic Identity Scale to capture U.S. Hispanic ethnicity.

Instruments

It is possible that measures of the key constructs of interest, that is, ethnic identity and familism, could be improved by different measures and/or methods of assessment. More specifically, the commonly used measure of ethnic identity, the MEIM (Phinney, 1992), was designed to capture multiple facets of ethnic identity but is often used to measure a single construct. Empirical research, including results from this study, suggest that the measure 1) does not clearly measure multiple constructs (i.e., results from factor analyses suggest complex solutions with multiple items loading on multiple factors) and yet a single factor solution is not supported, and 2) yields only moderate levels of reliability for different adult samples. Although the MEIM possesses some utility, there is more work that could be done to improve the measurement of ethnic identity.

The current study reported findings from a recently constructed measure of familism. Although several measures of Hispanic familism exist in the literature, unfortunately, there is little consistency in the operationalization of the construct due to researchers using different measures. This dissertation presented a new operationalization of the construct, and based on the results here, suggests that the instrument has a reasonably high level of reliability for U.S. Hispanic adults. Although the Pan-Hispanic Familism Scale was sound, it is more than likely not capable of adequately capturing such a complex construct as core cultural values by itself.

FUTURE RESEARCH

Despite the theoretical and managerial implications of this study, there is one major deficiency that it could not address: what is in the hearts and minds of the

individuals within each of the four U.S. Hispanic ethnicity types. Future research should focus on qualitative research with individuals representing each of the four U.S. Hispanic ethnicity types. Doing so may help shed light on the findings that appear counterintuitive. In addition, more precise questions about brand loyalty can be addressed, providing even greater insight into this contentious topic. Questions about exactly how a spouse and child/children influence the purchase decision process can be further researched. Will results mirror those by Webster (1994), where the process was moderated by product type? Will the decision making process between husbands and wives for all U.S. Hispanic ethnicity types be different from what Webster (1994) reported? An interesting question is how does the decision making process differs between marital status types.

Details about media habits can be further explored and understood. For example, are there situational factors that influence when members of each of the U.S. Hispanic ethnicity types watch television in either English or Spanish? If so, what are they? Other topics that need to be addressed include the determination of the effectiveness of advertisements in English and Spanish. Are they both as effective for all or some of the U.S. Hispanic ethnicity types? How will results of the effectiveness of ads in Spanish and English compare to results found by Deshpande, Hoyer, and Donthu (1986) or Koslow, Shamdasani, and Touchstone (1994)? If both types of ads are effective, is their effectiveness situational? If so, what are the factors that determine the effectivness?

In short, the dissertation raises more questions than it answers. However, this is not a negative statement. Hopefully it will reignite research on U.S. Hispanic consumer behavior, which has just about stopped completely within academia. As the U.S. Hispanic market continues to grow in terms of population, buying power, and

complexity, more research will be needed to keep marketing and marketing communications agencies in touch with it.

In this study the relationship between familism and ethnic identity suggested a weak correlation as defined for the purpose of operationalizing ethnicity. Although this was also in line with the results of the pilot study, it should be considered with another random sample of U.S. Hispanic adults to cross-validate these findings. Future research with comparable samples should also be considered to further evaluate the utility of the Pan-Hispanic Familism Scale. Further, studies of the construct validity of the measure should also be considered. That is, assuming the proposed instrument is a measure of familism, responses to the scale should show positive correlations with other measures of Hispanic core cultural values, such as simpatía and fatalism. The measure ought to discriminate between those who are Hispanic and those who are not, as previous studies on Hispanic familism have done. In addition, discriminate validity should be assessed. Familism, being a reflection of collectivism, should not correlate with measures associated with constructs associated with individualism (e.g., egocentrism).

The concept of core cultural values requires more research. As stated earlier, it does not seem reasonable to assume that core cultural values can be adequately operationalized by only familism. Other scales, such as simpatía and fatalism, should be developed and used in conjunction with familism to determine whether together they more adequately assess core cultural values. As a latent construct, a core cultural value goes beyond the explicit endorsement of particular items in that it predisposes individuals to endorse scale items related to familism, simpatía, and fatalism.

With the development of other core cultural value scales, more sophisticated research could be conducted on other outcome variables of interest. These same Hispanic core

cultural value scales could be used to investigate the nature of other inconsistent findings, such as Hispanic youth drug use/abuse and decision-making processes.

More work also needs to be done on the measure ethnic identity. The MEIM and the subset comprising Pan-Hispanic Ethnic Identity show only modest reliability.

Finally, future research should be conducted using the proposed operationalization of U.S. Hispanic ethnicity with a more rigorous assessment of behavioral outcomes. Doing so would shed light on the validity of the proposed operationalization and questions of empirical interest.

Summary

Chapter 5 presented a discussion based on the results of the dissertation study. A primary point discussed was that there is no basis for assuming that ethnic identity adequately measures cultural values or is adequate in measuring ethnicity. It was also discussed how the U.S. Hispanic market can be meaningfully segmented in terms of ethnic identification and possession of the cultural value of familism. From these results, a more complex description of U.S. Hispanics is viable. It was also discussed how using different operationalizations would have led to different sample sizes and compositions. The proposed operationalization allowed for the inclusion of larger number of individuals, perhaps providing a less biased sample, and probably a more heterogeneous sample of individuals. The limitations of the study included the methodology (telephone interviews), instruments, and constructs. Suggestions for future research included validating results on another sample, more sensitive measures capable of discriminating individuals at both the low and high ends of the scale, and the need for the development of measures of other U.S. Hispanic cultural values, such as simpatía and fatalism. These

suggestions highlight the need to find a way to capture the continuous and complex nature of ethnicity.

Appendix A

THE PAN-HISPANIC FAMILISM SCALE

1. My family is always there for me in times of need.
2. I am proud of my family.
3. I cherish the time I spend with my family.
4. I know my family has my best interests in mind.
5. My family members and I share similar values and beliefs.

Scale Categories
1 = Strongly Disagree
2 = Disagree
3 = Neither agree nor disagree
4 = Agree
5 = Strongly Agree

Appendix B

THE PAN-HISPANIC ETHNIC IDENTITY SCALE

1. I have a clear sense of my ethnic background and what it means for me.
2. I am happy that I am a member of the ethnic group to which I belong.
3. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.
4. I have a lot of pride in my ethnic group and its accomplishments.
5. I feel a strong attachment towards my own ethnic group.
6. I feel good about my cultural or ethnic background.

Scale Categories
1 = Strongly Disagree
2 = Disagree
3 = Neither agree nor disagree
4 = Agree
5 = Strongly Agree

Appendix C

BRAND ATTITUDE ITEMS

1. I only buy products with brand names that I am familiar with.
2. I tend to buy the same brands now that were bought in my home when I was growing up.
3. It is risky to buy brands that I am unfamiliar with.
4. For products I buy regularly, I tend to favor one or two brands.
5. I buy only prestigious/name brands.
6. I prefer brands which speak to me in my language.
7. I am usually one of the first ones among my friends and family to try new products and services.
8. Once I am comfortable with a product or service I tend to keep using it regardless of new inventions.
9. I am more likely to buy a product or service advertised in a Latino oriented publication or program.
10. I usually buy brands that are on sale or have coupon discounts.
11. I'm willing to pay more for a product/service that I believe to be higher quality.

FAMILY INFLUENCE

1. My children have a major influence on the products/services I purchase.
2. My spouse or significant other has a major influence on the products/services I purchase.

Scale Categories
1 = Strongly Disagree
2 = Disagree
3 = Neither agree nor disagree
4 = Agree
5 = Strongly Agree

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Vita

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